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A STUDY OF THE MORAL DEVELOPMENT OF CHILDREN

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A DISSERTATION

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INTRODUCTION

The original idea in the piece of research here presented, was merely to standardize a series of Moral Information Tests as perhaps a useful aid in the study of delinquent children. Such a series of tests, it was felt, would enable the examiner to find out whether or not the delinquency was due to lack of moral training. It was thought desirable that the study be made on public school children as their moral development may be assumed to be more free, in general, than that of the individual who has been influenced by what may be looked upon as the artificial stimulus of religious education. If the natural cause of the development of morality comes from the friction of the individual with his environment,[1] then native moral concepts would probably be obscured in children who from earliest childhood received definite and constant moral instruction. About two hundred preliminary tests were given in the public schools of a small town in western Pennsylvania; about seven hundred revised tests were given in a small city of the same vicinity; and about one thousand revised tests in the schools of a large industrial center. All the papers were not delivered from the school system mentioned last, and consequently the study was completed in the parochial schools. Two thousand cases were taken from parochial schools of a large industrial center in the Middle West at the beginning of the fall term, 1921. All the other tests, including two hundred individual tests from parochial schools of eastern cities, were given the spring previous. The consideration of parochial school cases will not be without its advantages, however, in as much as it gives us some basis of comparison between children whose moral education is merely that of the home and their environment, and those whose moral education is affected by deliberate and daily attempts to engraft moral and religious ideas in the school.

The standardization of the tests led to an attempt to schematize

[1] Moore, T. V., "A Historical Introduction to Ethics," 1915, p. 150.

the moral development of children. This is, perhaps, of more value than the mere standardization itself. The study affords, we think, a very good insight into the moral development of the child and gives us a fairly well standardized set of Moral Information Tests which will allow a study of the delinquent child from a point of view which is different from the intellectual standpoint of the Binet-Simon and other similar tests.

CHAPTER I

Statement of the Problem

The subject of this paper was suggested by the clinical problem of the so-called "moral imbecile." Delinquent children and adults appear before the psychiatrist. How are they to be diagnosed? A physical examination may prove them normal. An intelligence test may show an average intellectual quotient or even supernormal mental ability. A social worker may report the home environment as good. The problem seems to be in such cases definitely one of a moral deficiency. But the diagnostician has no means of measuring the kind or extent of this deficiency. The tests as originally worked out were meant to meet this need, if possible, by standardizing, after the order of the intelligence tests, a test of moral knowledge. Tests were devised covering the general moral problems of our social life, and were to be given to a sufficiently large number of children, preferably from the public schools, to make the results general. As the work progressed a second problem, of greater educational value, suggested itself. It was to find, by means of tests, at what age the child is most keenly alive to certain virtues or faults, as, e.g., jealousy, sympathy, theft, etc. Such information would be invaluable as the basis of a course in moral instruction, so widely heralded and so badly needed. With these two problems in view, then, the tests were given to approximately four thousand school children. The data presented in the following pages represents the extent to which these children revealed their moral knowledge through the questionnaire.

CHAPTER II

History of the Problem

A list of articles and books written on Morality, Moral Education, and related topics and treating the subject theoretically, would probably show a bibliography greater than that of most subjects. And yet very little of an empirical nature has been written on the subject of Moral Education or Moral Development.

In many cases works claiming to be non-theoretical are based upon the author's general experience in a school room, or upon close observation of a few cases with no particular end in view and with no definite method of procedure. Such works are either too inexact or too limited in the number of cases to be considered as empirical studies. This criticism applies even to so excellent a work on child study as that of Compayre.[1], [2]

In some intelligence and school tests, questions having moral significance are inserted; but these questions are treated as intellectual rather than moral. The ignoring of the moral element renders the answer worthless for our purpose. This is true in the Stanford Revision of the Binet-Simon Intelligence Tests, Year VIII, Question 3c: "What's the thing for you to do if a playmate hits you without meaning to do it?"; or, Year VIII, Question 3a: "What's the thing for you to do when you have broken something which belongs to someone else?"

Edward Westermarck, in his "Origin and Development of Moral Ideas," traces the growth of the great social virtues and crimes as revealed in all degrees of civilization ranging from barbaric tribes to civilized nations. He cites, in proof of the ex-

[1] Compayre, Gabriel, "Development of the Child in Later Infancy," 1914.

[2] Other works of this type are: Cabot, Mrs. Ella, "Ethics for children," 1910. Coler, C. S., "Character Building," 1899. Ellis, Florence H., "Character Forming in School," 1907.

istence or non-existence of a virtue now recognized, tribal laws and customs. The work is of interest as a comparative study of race development and child growth. Its chief value, however, is philosophical rather than empirical.

Very valuable information on the moral ideas of delinquent children and their origin has been published in the works of William Healy.[3] Dr. Healy, from his vast experience and from the numerous court records at his command, has been able to offer much generalized data and to suggest remedies for moral deficiencies. His works are concerned, however, with single, frequently committed faults. They do not, therefore, form a study of the basis of morality in children; and as the viewpoint is that of the reformation of the delinquent, they are not of primary aid in the work of moral education.

Judge Lindsey, in an interesting paper read before the National Education Association,[4] classifies the most common offences against morality among school children as follows: disobedience, swearing, use of tobacco, lying, stealing, and personal impurity in thought and action. He points out, further, the false attitude of children toward the court and its punishment. It is rarely the case that a delinquent is aware of the necessity and the justifiability of court action. An act is wrong, he thinks, because he has been caught; the fault is not in the doing, but in being caught at it. This article of Judge Lindsey's suggests several things to be looked for in normal children in a study such as is now being reviewed.

William Whitney, in his "Moral Education," reports a study made of 600 boys and 600 girls ranging from the first through the eighth grade. The object, he says, was "to ascertain the relation, if any, between 1. Religious training and deportment; 2. Home training and deportment; 3. Effect of deportment upon scholarship."[5] He investigated the following factors of deportment: truthfulness, honesty, industry, perseverance, serviceableness, re-

[3] Healy, William A., "Honesty," 1915. *Ibid.;* "Pathological Lying, etc.," 1915.

[4] Lindsey, Ben B., "Childhood and Morality," In National Educational Association, Proceedings for 1909, p. 149.

[5] Whitney, William T., "Moral Education," 1915, p. 10.

spect for authority, respect for rights of others, and for property, cleanliness, economy, promptness, and obedience. He draws in general this conclusion: "Where religious instruction is neglected and where the home training is given scarcely any consideration, the boys and girls suffer proportionally."[6] This study offers a strong argument for direct instruction in morals in the schools as the best means of forming habits of virtue. The study is one of the effect of environment on the morality of children. It does not consider anything beyond the morality of the child as deduced from his actions by an adult mind. It gives the child no opportunity to reveal his knowledge or his motives—both of which are very important in getting at the basis of child morality.

A series of experiments carried out in the city of Glasgow in 1911 tend to emphasize the importance of moral training to the child. The results of these experiments go to prove that children of bad parentage, if removed from vicious surroundings and carefully trained, can be made into upright citizens, with only a small percentage of failure.[7] Such a study proves conclusively the value of moral training and the necessity for experimental study of the moral ideas of children.

J. R. Street in an article entitled "A Study in Moral Education" reports the results obtained from a syllabus issued by Dr. G. Stanley Hall. This syllabus was sent out "with a view to approaching the question from the side of introspection and thereby discovering a psychological basis for the investigation of the laws that underlie the higher development of the moral nature."[8] The individuals answering the syllabus were asked to describe the nature and effect of punishments received as children; a case of self-denial; a conscience case; the effect of direct moral and direct religious instruction on their development; the influence of teachers, companions, and adults; the influence of games and reading;

[6] Whitney, William T., "Moral Education," p. 16.

[7] Barnes, Clifford W., "Status of moral training in the public schools." In National Education Association Proceedings for 1911, p. 411.

[8] Street, J. R., "A Study in Moral Education." Pedagogical Seminary, 1898. p. 5.

their ethical relations with their parents; their favorite books; and the proverbs they liked best. From the replies on punishments the author points out that punishment to be effective should be retributive, and not vindictive. "The child's disposition," he says, "should be the determining factor and, as far as possible, the punishment should follow as a natural consequence (cause and effect) of the misdeed."[9] Conscience, from the reports received from this study, does not play any great part in life before the age of nine, and very little mention is made of it before thirteen. This is contrary, he points out, to the generally accepted belief.[10] However, Mr. Street calls attention to the fact that his cases are too few to admit of generalized conclusions. The maxim "Sound knowledge of moral truths is good, but sound habits of moral action are better"[11] is drawn in conclusion.

This article is an excellent suggestion as to the possibilities of experimental study along moral lines. Of itself, however, it is not exhaustive enough to be really valuable. It can be criticized, also, it seems, in using introspection on memories that perhaps reach many years. Under such conditions only a rare subject could give exact information.

F. W. Osborne, in "The Ethical Contents of Children's Minds" asked a group of school children of above average social and intellectual standing, "What must a boy do to be called a good boy?" and "What must he do to be called a bad boy?"[12] He found out that the two virtues most frequently mentioned as essential to a good boy or good girl are obedience and truthfulness, the former being more important than the latter. His results confirmed what has been frequently noticed, namely, that to young children right is what is permitted and wrong is what is forbidden. This work, while not very exhaustive as to the number of cases used, or the number of ethical ideas investigated, is interesting and valuable as a preliminary study in moral development.

[9] Street, J. R., "A Study in Moral Education." Pedagogical Seminary, p. 6.
[10] *Ibid.*, p. 7.
[11] *Ibid.*, p. 40.
[12] Osborne, F. W., "The Ethical Contents of Children's Minds," *Educational Review*, 1894, p. 143.

A study in juvenile ethics made by L. W. Kline approaches the problem in a manner somewhat different from that of Osborne. His questionnaires were sent to public school children of both city and country districts and the ideals of the two groups were compared. His test consisted of two stories on which the children were asked questions which would reveal their moral ideals, and one of which they were asked to finish themselves. Finally, they were asked to write what they wish to be or do when they grow up.

In general Mr. Kline draws the following conclusions: Children from eight to eighteen are, as a rule, altruistic rather than selfish, country children more so than city children. He calls particular attention to the fact that "the higher percentages of altruism are not confined to adolescent years."[13] He notes that judgments of right and wrong in children from eight to eighteen are more likely to issue from emotional than from intellectual processes. The two exceptions to this rule were (1) the economic principle of barter and trade and, (2) the semi-sentimental principle that a gift cannot be taken back. Boys, he found, were more original than girls, and country children more than city children. The results of this study may serve as a basis of comparison in many points for the tests we are now considering.

In a work entitled "The Psychology of Child Development" a study is made of children's aspirations. The author points out that we must always judge the child from the standpoint of his undeveloped sense of adult values.[14] He notes that adolescence is a time of marked susceptibility to the influence of others, an indication of the coming consciousness of social relationships. The age of twelve was found most susceptible to evil influence—"an evidence of the beginning of the imperious attitude toward restraint that is so prominent in the next few years."[15]

The child, and even the youth, Mr. King says, can only come

[13] Kline, L. W., "A study in Juvenile Ethics." Pedagogical Seminary, 1903. p. 246.

[14] King, Irving, "The Psychology of Child Development," 1903, p. 144.

[15] *Ibid.*, p. 193.

to a comprehension of the meaning of the complex system of values recognized by society by meeting crises for himself and readjusting his direct and unreflective action to ever broader settings. The presence of a sense of moral values implies a concomitant experience of great maturity and complexity. Unfortunately this means of readjusting themselves is denied to some children because of the atmosphere adults throw around them, and consequently there is no moral growth. They are met at every turn by a "Do" or "Do not do this," and they either blindly obey or rebel. They cannot develop morally, because the right to decide, the sublime condition of all moral development, has never been theirs.

In general, the results of Mr. King's study may be summed up as follows: (1) Boys' moral ideals at ten are negative rather than positive, i.e., the fragments of adult morality they have imbibed are of this sort. They wish, for instance, to avoid bad habits. (2) Girls express as their highest desire that of being good to others. (3) Altruistic feelings definitely appear at twelve and are at first directed toward parents. (4) At fourteen, various social virtues are recognized as necessary for success in business.

It has been stated that as Pestolozzi and Froebel discovered childhood, so Dr. G. Stanley Hall has discovered youth. Dr. Hall's works are recognized at home and abroad as authoritative pieces of research in child study. In his "Educational Problems" he has an interesting and inspiring chapter on "Moral Education" which, however, treats the problem from a philosophical rather than from an experimental viewpoint. He remarks in this work that "every moral fault in every child also means that someone has lacked and needed education."[16] How quickly our plea for moral education would be realized if educators were fully cognizant of this responsibility!

In his classical study "Adolescence,"[17] Dr. Hall summarizes without exact data, material on moral investigations which were published in detail previously, either by him, personally, or by

[16] Hall, G. Stanley, "Educational Problems," 1911, p. 291.

[17] Hall, G. Stanley, "Adolescence," 1907.

some of his students. Among other articles thus summarized is an interesting study of "Children's Lies" originally published by Dr. Hall in 1891.[18] In speaking of the purpose and method of the study he says "a number of accomplished and tactful lady teachers . . . have undertaken, as a first step towards getting a fresh and independent view of the facts of the situation, to question and observe individual children, by a predetermined system as to their ideals and practices and to those of their mates in this regard."[19] About three hundred children were thus studied and the results given in general statements rather than in tabular form.

Results of this study show that children hold truth for our friends and lies for our enemies as a practical, although not distinctly conscious, rule. Lies are justified in the minds of children as a means to a noble end. With girls a question of personal interest is how far etiquette may stretch truth to avoid rudeness or hurting another's feelings. In answering a friend's question as to whether some thing or act they did not particularly admire, was not very nice or pretty, they found it hard to say "No," and compromised on "Kind of nice." Girls were more addicted to this than boys. Thus, with truth as with cheating, most children are greatly affected by personal likes and dislikes.

This completes the list of empirical studies found to have any bearing on the problem as considered in this work. Some of these studies have suggested general fields of research similar to that we are now reviewing; others have touched on one or another particular phase of this problem, but, on the whole, it may be said that, considering the importance of Moral Education to the individual, to society, and to the nation, it has been given a very minor place in educational research.

[18] "Children's Lies." *American Journal of Psychology*, III.
[19] *Ibid.*, p. 59.

CHAPTER III

The Tests and the Technique of Administering Them

The "Tests for Measurement of Moral Knowledge" fall into three groups, each of which brings into play a different method by which the moral concepts of the child may be drawn out. They are briefly, a series of questions and exercises, a group of pictures, and a number of little stories. In compiling these three groups the attempt was made to touch upon the most vital and the most concrete problems that the average child is called upon to meet. The tests as first presented to about two hundred children differed materially from the revised forms. The results from both forms will be given. Those originally employed were taken from literary rather than from practical sources. Such works as "The Baltimore Catechism," "A Child's Bible History," "Sunday School Lessons," Sunday School magazines, and school readers offered the chief suggestions in the composition of the tests. As was expected, the preliminary tests revealed in their results, much that was not pertinent. All questions which were doctrinal rather than moral in content were ruled out. Numerous new and valuable ideas were suggested by the children's answers, and these were incorporated into the revised tests. Besides eliminating much of the old and introducing much that was new, the form of the questions was in many cases changed. As we proceed with the explanation and discussion of the tests, such changes will be pointed out.

The tests were given both as individual and as group tests. The original idea was to make the study solely from group tests, but this was found impracticable with children below the fifth grade because of their inability to express themselves in writing. From the fifth grade through the high school the tests were given to groups varying in size from fifteen to two hundred. All the group tests were given by the author and one assistant to insure

uniformity of method and of instructions. The individual tests were given by the author aided by two assistants both of whom were graduate students in Psychology and carefully instructed in the technique of administration.

The preliminary tests were mimeographed; but when revised, they were printed in booklets of about the same size as the Stanford Revision Booklet. Because the whole test was too long to be taken at one sitting without fatigue, it was divided into two parts, each part consisting of an eight page booklet. To complete each booklet a child needed approximately one hour.

Part I consists of sixteen moral stories and eight pictures. Part II consists of a series of questions, some exercises, and a vocabulary test of fifty words. Whenever it could be conveniently carried out, Part I was presented first because it was thought to be more interesting. However, from observation, it may be stated that most of the children seemed to enjoy the mental exertion required to answer the questions in Part II as much, if not more, than the stories. The general reaction to the tests on the part of the pupils was much better than one would be led to expect in questions of this nature. The pupils with few exceptions were interested and what is more important, were serious about the task set before them.

The brief instructions used in administering the group tests and the more detailed ones used in the individual tests are given in Chapter X. The children were asked to fill out the face sheet in full. Because it was thought that names might interfere with the frankness of the children in answering the questions, a numbering system was used. This proved so cumbersome in the public schools, however, that it was discarded when the tests were given in the Catholic schools. It was found an advantage even in the high school to go over every detail on the face sheet with the class—uniformity was thus insured and much time saved. The form of the face sheet is given below.

Wherever it was possible, the teacher was asked to check the "school success" of the child after he had written the paper. The "moral status" which was designed to be that of the individual

MEASUREMENT TEST

Name.....Boy, Girl, Date.....
School .....
City .....State .....
Grade .....Age, Years ..... Months.....
Date of Birth.....
Years attending school.....Grades repeated.....Grades skipped.....
School success: very inferior, inferior, average, superior, very superior
Moral status: poor, average, good
School status: poor, average, good
Remarks on the examination
Miscellaneous remarks

was not checked—very few teachers knew enough about the children to be able to grade them on the basis of their general morality. The "school status" which refers to the social status of each school tested, was recorded. No use has been made of the data thus obtained. All the children tested were whites; in grades where one or more colored children were present the teacher was requested to destroy their papers. This was done in all cases.

In our explanation we shall first consider Part II of the Test which is divided into eight chief headings. Each of these groups involves a different kind of problem and each problem is presented in a different way.

Group I reads:

I. *Is it a sin,* (*Answer "yes" or "no".*)

1 *to stay away from church on Sunday?*.....
2 *to go to bed without saying your prayers?*.....
3 *not to say "grace" before meals?*.....
4 *to talk about someone you do not like?*.....
5 *to talk in school?*.....
6 *to throw snowballs?*.....
7 *to throw snowballs when forbidden to do so?*.....
8 *to tell or listen to a bad joke or story?*.....
9 *to look at pictures that are not nice?*.....
10 *to keep the change if the clerk gives you too much?*.....
11 *to fight?*.....
12 *to cheat?*.....
13 *to flirt?*.....

Group I asks, *Is it a sin* to do those things which are enumerated above. The answer is to be in the form "Yes" or "No." The

word "sin" is used in this question because it is more concrete to the mind of a child than "wrong." The test as above presented differs from the preliminary test in that questions No. 6 and 7 were there combined in the form *To throw snowballs (when forbidden to do so)*? Question No. 12 was inserted here when the group in which it was placed originally was discarded. This original group asked, *Why is it a sin* to do certain things. It was found to be too difficult for most of the children and practically impossible to score. Question No. 13, *to flirt,* appears for the first time in the revised form of tests.

It might be expected that the answers of the children would vary greatly in this group of questions depending on their religious belief and environment. Something will be said with respect to such variations later.

Group II asks, *What should you do* in certain situations which are fairly typical of child life.

II. *What should you do*

1 *if you saw a lady in front of you drop a five-dollar bill?*.....
2 *if your playmate broke your checker board?*.....

How should you act

3 *if your teacher scolded you for not having your lessons?*.....
4 *if your mother told you to come home to go to the store, and the boys wanted you to play ball?*.....
5 *if you had a bag of pop-corn and were eating it when a little child looked up at you hungrily?*.....

As first given this test included two questions which we have not thought advisable to incorporate in the revised form. The question *What should you do if you saw a little boy trying hard to get his wagon which is filled with groceries, up over the curb?,* was considered too simple to be repeated in the revised test; while the question *If you were sucking a lolly-pop and saw a little child looking up at you hungrily, what should you do?* involved the same principle as question No. 5. The chief difference in the answers was not one of principle, but merely the fact that most of the girls solved the "lolly-pop" difficulty by saying "I would buy him one." The question of hygiene may possibly be considered in this answer, but it was not of sufficient importance to warrant our keeping the question.

Group III consists of a series of questions which require considerable introspection on the part of the subject. The first six questions underwent no change in the revised form of the tests. They concern the child's knowledge of his obligation to the Deity, of his relationship to his parents, and of his destiny.

III.

1 *What would you think if you heard a boy say "There is no God."?*.....
2 *What happens to a good little boy when he dies?*.....
3 *Whom do you love best in all the world?*.....
Why? .....
4 *Why were you made?*.....
5 *Who made you?*.....
6 *From where do you think you came?*.....
7 *Name three things it is wrong to do.*
(1) ..... (2) ..... (3) .....
8 *Name three things it is good to do.*
(1) ..... (2) ..... (3) .....
9 *Write down the following list of faults in the order in which you think you commit them most frequently.*
Selfishness, lying, cheating, stubborness, stealing, swearing, disobedience, insolence.
10 *What one action do you consider the best a person can do during life?*..
11 *What one action do you consider the worst that a person can do during life?* .....

Questions No. 7 to 11 in this Group were not given in any form in the preliminary test. No. 9 was suggested by having a number of school teachers observe their children for a period of four weeks, recording the faults they committed during that period and the frequency of their occurrence. The eight faults given in this question are the result of the observation. A correlation between these faults as the children see them and as they are seen by the teachers is most interesting.[1]

Questions No. 7 and 8 show by the order of their frequency what faults and virtues are most emphasized in the life of the child. These questions are closely related to questions No. 10 and 11 which ask for the "worst" and "best" action a person can do during life.

Question No. 11 may in many cases bring a sexual response, which was the chief reason for its being placed in this Group.

All the questions in Group IV were given in exactly the same

[1] See p. 158.

form in the preliminary test. The first three questions concern the wrongfulness of an act in the abstract,—that is when conscience alone is the accuser. All the questions present situations and ask the child what should be done. These questions differ from those of Group II only in the fact that they are a little more difficult. Question No. 6 is taken in its general form although not verbatim, from the Stanford Revision of the Binet-Simon Tests, Year VIII, Question 3c.

IV.

1 *Would it be wrong to say a swear-word when no one is around?*.....
2 *Would it be wrong to take a nickel out of your mother's pocket-book without asking her?*.....
3 *Would a lie be a lie if no one ever found out you told it?*.....
What should you do
4 *if a little boy or girl who never said any night prayers came to stay at your house for two or three nights, and got into bed before you have said your prayers?*.....
5 *if your mother scolded you very hard?*.....
6 *if a playmate hits you without meaning to do so?*.....
7 *if your ball went through a neighbor's window?*.....
8 *if while playing in the parlor you broke one of your mother's best chairs? (No one saw you break it, and your brother was blamed for doing it.)* .....

Group No. V which was used for the first time in the revised test consists of four columns of words, all of which designate some moral trait, whether good or bad.

The subject is asked to draw a line under each word in the list which indicates a trait of character he would like to possess.

V. *Draw a line under each word in the list below which indicates a trait of character you would like to possess.*

gloomy	*obedient*	*conceited*	*frank*
humble	*foolish*	*deceitful*	*flirt*
aggressive	*simple*	*lazy*	*patriotic*
careless	*thief*	*sincere*	*insulting*
loving	*polite*	*charitable*	*generous*
shrewd	*affected*	*vain*	*loyal*
dissipated	*neatness*	*liar*	*proud*
friendly	*insolent*	*extravagant*	*quarrelsome*
modest	*wicked*	*dishonest*	*patient*
immoral	*self-respecting*	*stubborn*	*cautious*
sullen	*pliable*	*peaceful*	*indecent*
cheerful	*impudent*	*sneak*	*honest*

There are twenty-one desirable traits if we include "simple." The number of these traits which the individual checks off should give some indication of his moral vocabulary at any particular age. This test is not definite enough to bring out any moral principles of children.

Group VI is of the same character as Group V but is much more definite in its nature. It was used also for the first time in the revised test. This test was suggested by one devised in the Department of Psychology of Indiana University.[2] When the test blank which suggested our test was received in the fall of 1920, the tests on it had not yet been given in the Indiana schools. This test as we have used it is much the same form as the Indiana test, but it is not so long nor does it use the same groups of words.

The test requires the subjects to cross out in each line that word which is worst. Each line contains one word which names an act that is conspicuously worse than any of the others named. Two examples are given at the beginning of the test, and the examiner has the class cross these out in his presence to be sure that they understand what is to be done.

VI. *In each of the following lines cross out the word that is worst.*
Example (1) *begging, lying, smoking, murder, cheating.*
Example (2) *dullness, foolishness, laziness, slowness, pity.*

1	*fighting*	*borrowing*	*charity*	*killing*	*dislike*
2	*dancing*	*flirting*	*obedience*	*adultery*	*smoking*
3	*holiness*	*cruelty*	*kindness*	*haste*	*slang*
4	*frankness*	*disloyalty*	*shrewdness*	*vanity*	*bigamy*
5	*rudeness*	*meekness*	*gossip*	*slander*	*hesitancy*
6	*bullying*	*insult*	*black-mail*	*tattling*	*scolding*
7	*flattery*	*lying*	*fibbing*	*frank*	*insincere*
8	*love*	*hate*	*fondness*	*dislike*	*liking*
9	*courtesy*	*pleasantness*	*friendliness*	*gentleness*	*timidity*
10	*stinginess*	*carfulness*	*generosity*	*charity*	*economy*

In a reprint of the blanks the word "adultery" in line 2 was changed to "idolatry." This was done in view of the unfavorable criticism which this test received from the principal of one school.

[2] Mental Survey Scales. Cross out Tests. Test IV, Moral Judgment Schedule. Indiana University, Department of Psychology.

The recognition of the worst word in each case indicates that the child has some knowledge of the moral problems suggested by the word in question. This test may be expected to show the way in which the moral perspective changes as the child grows older.

Little but the original idea remains in Group No. VII. The original test reads:

In what way are these things alike and in what way different:

Angel	*Jesus Christ*	*Disobedience*	*Stubbornness*
Devil	*Holy Ghost*	*Stealing*	*Cowardice*
Saint	*The earth*		*Love*
Sinner	*Heaven*		*Friendship*
		Swearing	
Priest (minister)	*Baptism*	*Praying*	*Happiness*
Doctor	*Penance*		*Pleasure*

The test as revised took the following form:

VIII. *In what way are these things alike:*	*In what way are these things different:*
(a) *disobedience*	(a) *saint* .....
stealing	*sinner* .....
(b) *swearing*	(b) *God* .....
praying	*man* .....
(c) *angel*	(c) *lying* .....
baby	*cheating* .....
(d) *God*	(d) *love* .....
your soul	*hate* .....
	(e) *selfishness* .....
	gratitude .....

When likeness and difference were combined in the one question it was found to confuse the subject. Therefore, in the revised test the questions were separated. It was found, also, that the couplets *stubbornness and cowardice, love and friendship, happiness and pleasure,* were too abstract for any but an adult to detect a likeness or difference.

As was pointed out previously in a general way, such couplets as *Priest and Doctor, Jesus Christ and Holy Ghost, Baptism and Penance* of a purely religious nature, were left out. A comparison of the two forms of the test will reveal further the fact that the modifications have tended to simplify it considerably.

Group VIII consists of fifty words for which the subject is asked to give definitions. Only the words marked with the asterisk were taken over from the original to the revised vocabulary. The definitions obtained in that experiment enabled us to formulate a new list of words which were arranged in an order judged to be that of their increasing difficulty. It is found that with No. 46, *Sadism,* we reach an upper limit for even the adult mind. The purpose of inserting such words as *masochism* and *masturbation* in the test was originally that they would be known only to persons having the vocabulary of a particular science. However, so many questions were raised as to the advisability of presenting them, that the four words, *adultery, concupiscence, masochism and masturbation,* were omitted in the final form.

IX. *What does each of the following mean?*

*1	*God*	18	*abhor*	35	*obstinate*		
2	*bad*	19	*gratitude*	36	*murder*		
*3	*sin*	20	*snob*	37	*counsel*		
4	*sad*	21	*cruel*	38	*patience*		
5	*lie*	22	*steal*	39	*suicide*		
*6	*hell*	23	*gentle*	40	*blasphemy*		
*7	*love*	24	*pride*	41	*effeminate*		
8	*flirt*	25	*mercy*	42	*infanticide*		
9	*obey*	26	*death*	43	*veneration*		
10	*kind*	*27	*Satan*	44	*patricide*		
*11	*devil*	28	*anger*	45	*degradation*		
*12	*holy*	29	*virtue*	46	*Sadism*		
13	*pity*	*30	*heaven*	47	*concupiscence*		
14	*lust*	31	*justice*	48	*masochism*		
15	*hope*	32	*courage*	49	*masturbation*		
*16	*soul*	33	*worship*	50	*manslaughter*		
17	*charity*	34	*adultery*				

CHAPTER IV

Interpretation of the Moral Problems presented by means of Stories

The division of the tests designated as "Moral Stories" consists of a number of basic moral principles incorporated into the form of short sketches or stories. The principles chosen are those which govern largely the individual's relation to society; and those, the right understanding of which is of vital importance to its welfare. By using story form the interest of the child is captivated and a thoughtful response is thus insured. This response will show two things of importance, (1) whether the child has had the experiences to form a background sufficient to enable him to interpret the problem and to use correctly the principles involved; and (2) whether the child has the ability to solve the moral problem involved. It is evident, of course, that an awareness of a moral principle may be present without the child's being able to suggest a satisfactory solution of the difficulty presented. This offers a twofold means of measuring the moral development of the child—the age at which he acquires knowledge, and the age at which this knowledge coupled with reason enables him to solve moral problems.

One great difficulty was encountered in these stories—this was the problem of getting knowledge on questions of sex. Any attempt to understand the morality of children, especially at the period of adolescence, while leaving out all consideration of sex, would be futile. The difficulty resolved itself into a consideration of whether stories could be presented that would give no information on sex to the child and yet would, by the type of answer given, show whether the child had any appreciation of sex questions. Stories No. 13 and 16 below are of this type. An answer showing an appreciation of a sexual situation, will also by its nature reveal the extent to which the subject is alive to such problems.

Many objections to these stories have been raised by those who have seen the tests. The basis of the chief objection is, it seems, the accusation that the author has overlooked entirely the power of suggestion when dealing with the adolescent mind. It was stated that the mere presentation of certain problems would be sufficient to make the adolescent think along these lines, which would be undesirable. The author feels assured that the problems contained in these stories are so veiled that they will give no information to the child. Therefore, unless some knowledge of the problem was present in the mind of the subject previous to the reading of the story, no interpretation of the story would be possible, and consequently it would have no suggestive value. If the child can interpret the story, he reveals the presence of previous enlightenment which enlightenment we desire to ascertain. Critics, the author feels, have credited the child with the wealth of experience that is the acquisition of mature years, and have judged what the child would see in the story by what they themselves saw. It is obviously impossible that the immature subject should read into these stories mature interpretations.

In the following paragraphs will be considered the problems and principles involved in these stories and the response or in some cases responses, that were used as the standard of a correct answer.

1. *Mamma and papa have told Mary who is eight years old that she must not lift baby John who is three, as he is too heavy, and she will hurt herself by doing it. One day while Mary and John were playing on the street in front of their house an automobile came along very fast. John ran out almost in front of it when Mary caught him in her arms and carried him to the sidewalk.*
Was Mary disobedient? Answer YES or NO..... Why?.....

Story No. 1 brings out (in answer to the question, *Was Mary disobedient?*) in how far the child understands the duty of obedience. The *Why?* discloses the ability of the child to interpret this obligation to obey in the face of an obvious danger. The subject is credited if he answers "No" to the question and gives a valid reason, *e.g.*, "Her brother might have been killed." Explicit statement of the moral principle, that a command is not to

be carried out in the face of circumstances evidently not contemplated by the one in authority, was not demanded.

Table No. 1 is typical of the form of Table used throughout this paper. The first column names the school system in which the tests were given. The other columns numbered from 6 through Ad (including 19 and over) present the age of the group, and are subdivided into boys, B, and girls, G. The figures in medium type are the absolute numbers answering the question correctly. The figures in heavy type give the percentages these absolute numbers are of the entire group which took this test. The total number taking the test can be readily calculated, since the number and percentage answering the question correctly have been given. The first four school systems,—S. Public, P. Public, G. Public, and Catholic, were given group tests only. The C. I. and C. I. W. groups represent Catholic schools from two large eastern cities; these were given individual tests only. The Catholic school tests represent results from a large commercial city of the Middle West, while the P. Public and G. Public and S. Public represent public school systems in cities just west of the Allegheny mountains. The first is a large industrial center, the second a semi-rural community, the third a suburb of the first.

Below the last school system mentioned, is the "Total for all Schools." This total is found by adding the number in each separate school system answering the test correctly and finding what percentage this is of the whole number taking the test. The top figure, therefore, gives the total number of boys or girls at any age answering the question correctly; the lower figure (in heavy type), the percentage this number represents in the whole group examined at that age. The last heading, "Total for both sexes," combines the results of the line above by giving the total number of children at each age answering the question correctly, and the percentage this is of the whole age group. It will be noticed that many ages are blank in the Table. This is always the case where no subjects of that age took the test. Where some subjects took the best but none succeeded in answering it correctly, a

TABLE NO. 1

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
School																												
S. Public									2		3	3	11	5	8	8	11	5	3	6	2	2						
									100.0		100.0	100.0	100.0	83.4	72.7	88.9	68.8	71.2	60.0	85.7	100.0	100.0						
P. Public							7	13	54	46	76	71	87	80	83	55	47	44	26	13	6	5						
							63.6	72.3	69.1	73.8	73.0	87.2	81.9	82.0	83.8	82.1	79.4	84.5	81.2	76.5	75.0	100.0						
G. Public									7	8	15	14	35	38	48	54	44	46	26	28	16	9	3	0	4	1	2	0
									100.0	66.7	75.0	60.9	89.6	84.4	82.6	88.7	89.8	80.5	78.8	96.6	80.0	90.0	75.0	.0	100.0	100.0	100.0	.0
Catholic							8	4	38	42	52	88	70	96	131	112	144	172	146	197	70	126	84	68	7	25	2	13
							72.7	80.0	73.0	84.0	82.7	89.8	78.4	90.2	94.3	95.2	93.6	98.0	99.3	99.5	90.1	98.3	87.0	97.2	100.0	96.2	100.0	92.8
C. I.	7	4	13	9	5	14	2	0	12	0																		
	87.5	100.0	72.3	47.3	55.6	70.0	40.0	.0	92.3	.0																		
C. I. W.	2	4	3	6	1	1	2	1	2	2	2	1																
	66.7	57.2	60.0	50.0	25.0	25.0	66.7	50.0	66.7	66.7	100.0	100.0																
Total for all schools	9	8	16	15	6	15	19	18	113	100	148	177	203	219	270	229	246	267	201	244	94	142	37	68	11	26	4	13
	81.8	72.7	69.6	48.5	46.1	62.6	62.7	69.3	75.1	73.5	77.0	80.0	82.8	88.0	88.0	86.3	88.8	97.5	92.1	97.4	87.4	98.0	86.2	97.2	100.0	96.3	100.0	86.7
Total for both sexes	17		31		21		37		213		325		422		499		513		445		236		105		37		17	
	77.4		57.4		56.7		66.2		73.5		78.7		85.2		86.3		92.8		94.8		93.7		92.8		97.3		89.4	

zero is recorded. A zero, therefore, means, that the test was attempted and failed, a blank that it was not attempted.

Examination of Table No. 1 discloses the fact that children are, at 6, very prone to obey the letter of the command without much interpretation or reasoning on the question. It is probable here that the high percentage at 6 as compared with those of 7, 8, and 9 is accidental. At the age of 11 it is the exceptional child, however, who is not able to interpret correctly the injunction of his parents, in the face of danger. As the child matures the conviction becomes more and more pronounced.

2. In our school is "silly Willie"
Whom the kids tease all the time
"Billy, Willie, you're so silly
That to love you'd be a crime."

Is it wrong or right for the boys to sing a song like this?
Why?.....

This ditty, after the form which boys so often use to tease some less spirited schoolmate, purposes to find at what age children realize that they have a duty of charity toward another's feelings. No credit is given for the answer "Yes" to this question unless the child can answer *Why?* in a way which shows he realizes he has a duty of charity to his companion.

Children do not reach the point of appreciating this obligation of charity to a sufficiently great extent—(75 per cent is generally accepted as the line of demarcation, after which an act may be considered representative of an age group)—to make it a fair test of any group before the age of 13. Children at 6 are only slightly aware of the obligation but at 9 there is a marked development after which the improvement is more gradual. These results are presented in Table No. 2.

Table No. 3 records in detail the principles expressed by the children and the percentages at the different ages. These results are presented for boys and girls separately at all the ages, and are the total for the schools (except S. Public) presented in Table No. 2. The principles are presented in the Table by Roman numerals which include the following ideas, respectively:

TABLE NO. 2

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public									0		2	2	4	6	6	6	8	2	1	1	0	1						
									.0		66.7	66.7	33.3	100.0	60.0	100.0	88.9	50.0	100.0	100.0	.0	100.0						
P. Public							7	6	58	49	71	72	65	73	67	50	37	40	18	14	7	5						
							63.6	75.0	74.2	70.1	67.5	74.9	61.1	79.6	67.7	74.5	62.5	76.8	56.3	66.6	87.5	100.0						
G. Public									4	10	15	19	25	34	21	51	34	40	19	23	16	9	3	0	2	0	2	0
									57.2	83.3	75.0	82.7	64.0	75.5	63.6	83.6	72.0	70.0	55.9	82.1	76.2	90.0	75.0	.0	50.0	.0	100.0	.0
Catholic							7	3	22	33	36	65	59	76	108	94	112	145	114	165	60	115	24	57	6	24	2	13
							63.6	60.0	42.2	66.0	58.0	66.3	67.3	71.4	77.8	80.8	73.9	82.7	77.5	85.2	79.2	89.7	61.4	81.5	85.7	92.4	100.0	92.8
C. I.	2	1	5	1	4	5	3	2	8	1																		
	25.0	25.0	27.8	5.3	44.4	25.0	60.0	100.0	61.5	100.0																		
C. I. W.	0	0	1	1	1	2	2	1	2	1	2	1																
	.0	.0	20.0	8.3	25.0	50.0	66.7	50.0	66.7	33.3	100.0	100.0																
Total for all schools	2	1	6	2	5	7	19	12	94	94	126	159	153	189	191	201	191	277	152	203	83	130	27	57	8	24	4	13
	18.2	9.1	26.1	6.5	38.5	29.2	62.7	70.6	62.5	69.1	65.5	72.2	63.0	72.9	70.9	80.4	70.7	81.7	70.8	83.2	78.9	89.7	62.9	81.5	81.8	88.8	100.0	86.7
Total for both sexes	3		8		12		31		188		285		342		392		468		355		213		84		32		17	
	13.7		14.8		32.4		66.0		64.9		69.3		68.1		76.3		77.2		77.4		85.6		73.9		84.2		89.4	

TABLE NO. 3

Principle	I		II		III		IV		V	
Sex	B	G	B	G	B	G	B	G	B	G.
Age	0	0	0	0	0	1	0	0	0	0
6	.0	.0	.0	.0	.0	9.1	.0	.0	.0	.0
	2	0	0	0	4	2	0	0	0	0
7	8.7	.0	.0	.0	17.4	6.5	.0	.0	.0	.0
	2	2	0	1	4	2	0	0	0	0
8	15.4	8.3	.0	4.2	30.8	8.3	.0	.0	.0	.0
	1	2	5	0	7	4	3	8	2	5
9	3.3	11.8	16.5	.0	23.1	23.5	9.9	47.0	6.6	29.4
	15	18	8	7	28	25	20	19	19	20
10	9.8	13.3	5.2	5.2	18.2	18.5	13.0	14.1	12.4	14.8
	24	16	12	25	31	36	19	49	20	18
11	12.7	7.4	6.4	11.5	16.4	16.6	10.1	22.5	10.6	8.3
	32	31	24	25	32	58	34	30	26	23
12	13.8	12.2	10.3	9.9	13.8	22.9	14.6	11.9	11.2	9.1
	49	30	56	44	58	47	25	50	22	24
13	18.1	12.3	20.7	18.0	21.5	19.3	9.3	20.5	8.1	9.8
	47	37	46	49	52	47	29	47	27	39
14	18.0	13.1	17.7	17.3	20.0	16.6	11.1	16.6	10.4	13.8
	42	18	29	62	33	37	29	42	15	39
15	19.7	7.5	13.6	25.7	15.4	15.4	13.6	17.4	7.0	16.2
	16	22	14	42	16	24	18	20	14	13
16	15.2	15.4	13.3	29.4	15.2	16.8	17.1	14.0	13.3	9.1
	13	11	4	14	3	10	3	15	2	8
17	30.3	15.7	9.3	20.0	7.0	14.3	7.0	21.5	4.7	11.4
	3	3	4	5	1	6	1	5	0	3
18	27.3	11.1	36.4	18.5	9.1	22.2	9.1	18.5	.0	11.1
	1	2	0	4	3	5	0	1	0	2
Ad.	25.0	13.3	.0	26.7	75.0	33.3	.0	6.7	.0	13.3

I. They should not insult the boy; they may make him angry; they may make him sensitive; they are speaking ill of their neighbor.

II. God made Willie that way; he cannot help being silly; we should be charitable to the unfortunate.

III. They are making fun of Willie; they are teasing him.

IV. He won't like it; they are hurting his feelings.

V. The boys would not like it if they were teased like that; it shows ignorance, ill-breeding, etc.

A few children thought it a very good thing to tease Willie because by doing so he would become aware of his foolishness and be spurred on to correct it. These answers were given no credit. It was felt that their idea of charity was misconceived in spite of its expressed intention of helping the boy.

The highest percentages at all ages up to 15 place their reason under either principle III or IV. At 15 the highest percentage is under principle II,—God made Willie that way, or, he cannot help being silly. The girls are aware of this principle earlier than the boys. Its appearance may mark perhaps the beginning of the tendency to consider the individual not as a unit sufficient to himself, but as a member of a group having certain endowments and limitations, and subject to the play of environmental conditions on him.

3. *Daddy had just come home with a nice big bundle under his arm. Ruth and Dick could hardly wait till he hung up his coat and hat, and opened the bundle. But at last the wait was over and kneeling beside daddy's chair they watched him break the string and take off the paper. Two new books were there. One had a beautiful elephant on the cover and the other was just plain. Ruth was older than Dick so daddy said she could pick which she wanted.*

If you were Ruth which one do you think you should pick?

Why? .....

This little story is one that appeals very much to the children. The interest in general runs so high that in their eagerness to tell which book they like and would take, the children cannot see the problem involved. The reason the child gives for his choice brings out in clear relief the motive from which he acts. The subject is credited only when this motive is unselfish.

It is rather remarkable that this little story (Table No. 4) is one which is not solved until the adult period. The instinct of the individual to take what he desires, however he may justify doing so, is a fundamental one. The little children pick the "one with the elephant on, because it is the prettiest." That Dick might also like the "prettiest" one does not occur to most of them. Later the child no longer picks the "elephant," but instead, picks "the plain one." But again consideration for the little brother is secondary. The plain book is more interesting, or contains "stories, and I like to read," or "it will help me with my lessons." The motive in this second period is a more refined one; it is not mere satisfying of desires for the pleasure of doing so, but the satisfying of them because reason points out a future gain joined

TABLE NO. 4

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public									0		1	0	4	5	6	5	5	3	1	0	2	1						
									.0		33.3	.0	40.0	83.3	60.0	83.5	45.5	75.0	33.3	.0	100.0	50.0						
P. Public							4	7	30	31	42	42	45	41	33	52	24	22	11	6	2	3						
							40.0	38.9	38.4	45.0	40.3	44.1	42.3	44.7	33.7	77.5	40.6	51.3	34.4	28.6	25.0	60.0						
G. Public									6	8	15	15	23	26	29	26	33	41	19	16	9	7	3	1	4	1	2	1
									85.7	66.7	75.0	65.3	58.4	57.7	55.7	59.0	67.3	71.8	55.9	59.2	45.0	70.0	75.0	100.0	80.0	100.0	100.0	100.0
Catholic							6	1	13	23	35	51	36	53	69	62	71	108	62	120	31	75	21	42	4	13	1	11
							45.5	20.0	27.0	46.0	54.6	53.6	41.0	50.4	49.7	53.3	46.9	61.6	42.2	61.2	40.9	58.5	83.7	60.1	57.2	50.1	50.0	78.5
C. I.	1	0	2	2	2	3	3	0	3	0																		
	12.5	.0	11.1	10.5	18.2	15.0	60.0	.0	23.1	.0																		
C. I. W.	1	0	1	0	0	0	0	0	1	1	1	1																
	33.3	.0	20.0	.0	.0	.0	.0	.0	33.3	33.3	50.0	100.0																
Total for all schools	2	0	3	2	2	3	13	8	53	63	94	115	108	125	137	145	133	174	93	142	44	86	24	43	8	14	3	12
	18.2	.0	13.1	6.5	15.4	12.5	44.9	29.6	35.5	46.0	48.9	52.0	44.5	50.4	45.8	60.9	49.2	62.1	43.2	58.0	41.4	59.3	58.6	60.6	91.7	51.8	75.0	80.0
Total for both sexes	2		5		5		21		116		209		233		282		307		235		130		67		22		15	
	9.1		9.3		13.5		37.6		40.6		50.8		47.5		52.5		55.9		51.0		51.7		59.6		56.3		78.9	

with present satisfaction. Selfishness has been replaced by utility. In the meantime "little Dick" may look out for himself as far as thoughtless Ruth is concerned.

4. *Robert is fourteen years old. His father died when he was only ten years old and his mother has been sick and not able to walk for a long time. After school Robert never stays out to play with the boys but hurries home to read to his mother and try to make her happy. The boys call him a "big sissy" Is it wrong or right for the boys to call him a "sissy"?..... Why?.....*

A very strong appeal to the sympathies of the child is made in this story. Mother being sick for a long time is a tragedy of home-life which requires but little of the child's over-active imagination to picture. The recognition of the duty Robert owes his mother, while it was meant to be secondary to the concept of charity, is given full credit also.

The instinct to love one's mother and the duty one has to help her even in the face of ridicule are very evident even at the age of 6 (Table No. 5). From the age of 9 on they are practically universal traits. Although this story was designed to bring out the obligation of charity in our acts and judgments, it does so in scarcely 20 percent of the cases studied. And even when the reason is given that "It is unkind to call Robert a 'sissy,'" it is usually supplemented with the remark, "It may make him dissatisfied and prevent him from performing his duty to his mother."

The answers were classified in Table No. 6 under the following headings:

I. He is doing his duty; he is doing right; he is doing a favor; his mother was sick.

II. He loves his mother.

III. He was trying to help his mother; he was making his mother happy.

IV. It is uncharitable; it may keep him from doing his duty; he is not a "sissy" but a noble boy.

V. The boys would not like to be called that; they would stay home also if their mother was sick.

TABLE NO. 5

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public									0		3	3	10	6	9	6	12	4	3	0	0	1						
									.0		100.0	100.0	100.0	100.0	90.0	100.0	100.0	100.0	75.0	.0	.0	100.0						
P. Public							10	18	74	63	99	93	102	88	91	65	57	48	29	17	2	5						
							100.0	100.0	97.7	98.4	95.0	97.7	95.9	95.9	92.8	96.9	96.3	94.1	90.6	100.0	25.0	100.0						
G. Public									6	12	20	20	38	42	51	60	49	53	31	24	20	9	5	1	5	1	2	1
									75.0	100.0	100.0	87.0	97.3	93.2	96.4	91.2	92.6	92.8	91.1	88.8	100.0	90.0	100.0	100.0	100.0	100.0	100.0	100.0
Catholic							9	4	34	43	53	85	80	102	131	112	148	172	140	192	72	122	37	69	7	25	1	14
							90.0	80.0	72.4	87.7	88.5	91.8	92.0	96.9	95.6	96.3	96.2	98.0	95.2	97.9	95.8	95.2	99.9	98.7	100.0	96.2	50.0	100.0
C. I.	7	2	14	12	8	15	5	0	12	1																		
	87.5	50.0	77.8	63.1	88.9	83.4	100.0	.0	100.0	100.0																		
C. I. W.	3	6	4	11	3	2	3	2	3	3	2	1																
	100.0	85.7	80.0	91.6	75.0	50.0	100.0	100.0	100.0	100.0	100.0	100.0																
Total for all schools	10	8	18	23	11	17	27	24	129	121	177	202	230	188	282	243	266	277	203	233	94	137	42	70	12	26	3	15
	90.9	72.7	78.3	74.3	84.6	77.4	96.4	88.8	87.7	93.2	93.8	94.1	94.9	96.8	94.2	88.9	95.8	96.4	93.8	95.1	91.2	94.5	100.0	98.7	100.0	96.2	75.0	100.0
Total for both sexes	18		41		38		51		250		404		418		525		543		436		231		112		38		18	
	81.9		75.1		80.1		92.8		90.8		90.5		94.5		91.9		95.6		95.0		93.6		99.1		97.3		94.7	

At the younger ages it is the fact that he "helps his mother" and "makes her happy" that appeals to the children. This ideal persists through all the ages but in the adolescent period the concept of duty and of the unfairness of the situation becomes prominent also. In later adolescence the supreme ideal expressed in the words "he loves his mother," receives considerable emphasis.

TABLE NO. 6

Principle	I		II		III		IV		V	
Sex	B	G	B	G	B	G	B	G	B	G
Age	2	2	0	0	5	3	1	1	0	0
6	18.2	18.2	.0	.0	45.5	27.3	9.1	9.1	.0	.0
	7	8	0	0	8	13	3	0	0	0
7	30.5	25.8	.0	.0	34.8	42.0	13.1	.0	.0	.0
	3	6	0	0	7	7	1	3	0	0
8	23.1	27.3	.0	.0	53.8	31.9	7.7	13.7	.0	.0
	6	4	2	3	20	12	0	10	1	0
9	21.4	14.8	7.1	11.1	71.4	48.1	.0	37.0	3.6	.0
	27	29	9	11	82	77	6	5	9	0
10	18.9	22.6	6.3	8.6	57.4	60.1	4.2	3.9	6.3	.0
	27	29	8	30	98	121	22	19	3	1
11	14.6	13.7	4.3	14.2	52.9	57.1	11.9	89.7	1.6	0.5
	44	42	12	16	145	141	11	18	7	3
12	19.0	21.8	5.2	8.3	62.6	73.3	4.8	9.4	3.0	1.6
	59	49	30	28	158	141	34	26	4	0
13	20.5	19.7	10.4	11.3	55.0	56.7	11.8	10.5	1.4	.0
	55	48	23	34	86	141	35	0	0	0
14	20.6	16.8	8.6	11.9	32.3	49.5	13.1	.0	.0	.0
	34	48	22	34	112	117	34	37	0	1
15	16.0	19.8	10.4	4.0	52.9	48.3	16.0	15.3	.0	0.4
	25	29	12	18	48	53	17	37	0	0
16	24.3	20.3	11.6	12.6	46.7	37.1	16.5	25.9	.0	.0
	7	20	9	8	10	31	3	15	9	1
17	16.7	28.2	21.4	11.3	23.8	43.7	7.1	21.2	21.4	0.4
	5	8	3	5	3	5	2	6	1	0
18	41.7	29.6	25.0	18.5	25.0	18.5	16.7	22.2	8.3	.0
	0	4	1	3	3	3	0	6	0	0
Ad.	.0	26.7	25.0	20.0	75.0	20.0	.0	40.0	.0	.0

It is self-evident from this enumeration of reasons that the concept of charity is quite subordinate to, and develops much later than the concept of love of home and of family.

5. *A very poorly dressed woman, carrying a basket of apples was walking along the street. She looked as tho she were so tired she could hardly walk. Two pretty girls dressed up in their nicest dresses watched the woman as she passed them. "Isn't she ugly—and, oh, what an awful dress to wear," the one little girl said to the other, loud enough for the old lady to hear.*

Do you like these little girls? ..... Why? .....

The respect which youth should pay to age, and the obligation of anyone to respect the feelings of others, more particularly of the well-dressed not to make disparaging remarks about the poor within their hearing, are the phases of charity toward our neighbor which are exemplified in this story. The answer of the subject will show in how far he has learned these fundamental duties of the social order. The answer "No" with a reason showing that the principles involved are in some degree understood, is credited as correct.

Table No. 7, with its high percentages at even 6 and 7 years, impresses one with the fact that the obligation of charity when presented in a simple, specific situation is recognized early. The various forms the expression of this obligation takes at the different ages have been compiled in Table No. 8 under the following headings:

I. They are making fun of the lady; they make fun of people.

II. They should help her; they should carry the basket; they should respect older people.

III. She is poor; she has no better clothes; they should feel sorry for the poor, old woman.

IV. They speak ill of others; it is not nice to talk about people's clothes; because they said that.

V. They are proud, snippy, vain, mean, bold, rude, cruel, impolite, etc.

VI. They hurt the old lady's feelings.

VII. They would not like someone to say that to them when they get old, or to their mother.

TABLE NO. 7

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public									0		2	1	9	6	9	6	10	4	3	3	2	2						
									.0		66.7	100.0	90.0	100.0	90.0	100.0	90.9	100.0	100.0	100.0	100.0	100.0						
P. Public							7	17	75	67	97	93	102	87	95	65	54	49	28	17	7	5						
							70.0	94.5	99.9	95.8	94.1	97.7	95.9	97.4	97.9	98.8	91.3	96.0	87.6	100.0	87.5	100.0						
G. Public									8	12	18	22	33	41	52	59	49	52	27	25	18	9	5	1	4	0	2	1
									100.0	100.0	90.0	95.7	84.5	91.0	96.2	96.6	92.6	87.9	79.4	96.2	90.0	90.0	100.0	100.0	80.0	.0	100.0	100.0
Catholic							9	5	38	40	52	83	81	83	120	110	145	166	137	194	70	122	34	69	7	24	2	14
							90.0	100.0	82.5	83.2	80.1	90.5	93.2	92.2	87.6	94.6	94.3	94.6	94.5	98.9	94.5	95.2	94.4	100.0	100.0	92.4	100.0	100.0
C. I.	8	3	11	17	6	16	4	2	11	1																		
	100.0	75.0	61.2	94.5	66.7	89.0	80.0	100.0	91.6	100.0																		
C. I. W.	3	5	4	8	2	1	2	2	3	3	2	1																
	100.0	83.4	80.0	66.6	50.0	25.0	66.7	100.0	100.0	100.0	100.0	100.0																
Total for all schools	11	8	15	25	8	17	22	26	135	123	171	200	225	217	276	240	258	271	195	214	97	138	39	70	11	24	4	15
	100.0	80.0	65.3	82.5	61.5	77.4	78.5	96.2	93.2	91.0	90.6	94.4	92.9	88.1	92.5	96.5	93.4	94.0	90.7	98.0	93.1	95.2	95.2	100.0	91.6	88.8	100.0	100.0
Total for both sexes	19		40		25		48		258		371		442		516		529		409		235		109		35		19	
	90.4		75.6		71.5		87.4		91.8		92.4		90.6		94.4		93.6		97.8		94.5		98.1		89.6		100.0	

TABLE NO. 8

Principle	I		II		III		IV		V		VI		VII	
Sex	B	G	B	G	B	G	B	G	B	G	B	G	B	G
Age	2	0	0	1	1	0	3	3	5	3	0	0	0	0
6	18.2	.0	.0	10.0	9.1	.0	27.3	30.0	45.5	30.0	.0	.0	.0	.0
	3	8	4	3	2	0	3	11	3	4	0	0	0	0
7	13.1	26.4	17.4	9.9	8.7	.0	13.1	36.3	13.1	13.2	.0	.0	.0	.0
	4	4	0	2	0	0	5	3	0	6	0	0	0	0
8	30.8	18.2	.0	9.1	.0	.0	38.5	13.7	.0	27.3	.0	.0	.0	.0
	3	3	3	2	4	5	1	5	13	12	0	0	0	1
9	10.7	11.1	10.7	7.4	14.3	18.5	3.6	18.5	46.4	44.4	.0	.0	.0	3.7
	.16	18	17	19	23	19	20	24	53	36	2	0	4	0
10	10.4	13.5	11.1	14.3	15.3	14.3	13.2	18.0	36.0	27.0	1.4	.0	2.8	.0
	19	22	18	24	16	36	18	25	77	58	5	8	2	1
11	10.1	10.4	9.5	11.4	8.5	17.1	9.5	11.9	40.8	27.5	2.7	3.7	1.1	0.5
	32	30	36	40	39	44	44	23	85	78	3	3	5	5
12	13.8	12.5	15.6	16.7	16.8	18.3	19.0	9.6	36.7	32.5	1.3	1.3	2.2	2.1
	31	16	42	48	46	53	34	27	108	87	5	3	0	5
13	10.8	6.6	14.6	19.7	16.0	21.8	11.8	11.1	37.5	35.8	1.7	1.2	.0	1.1
	20	22	43	61	47	46	26	28	99	107	9	5	4	1
14	7.5	7.7	16.1	21.4	17.6	16.1	9.8	9.8	37.1	37.6	3.4	1.8	1.5	0.4
	11	5	33	66	20	33	19	32	95	107	7	1	3	0
15	5.2	2.1	15.6	27.4	9.4	13.7	9.0	13.3	44.8	44.4	3.3	0.4	1.4	.0
	8	4	27	33	7	7	10	15	42	65	2	7	0	2
16	7.8	2.8	26.5	23.1	6.9	6.3	9.8	10.5	41.2	45.5	2.0	6.3	.0	1.4
	1	0	10	23	3	8	1	9	18	29	0	2	0	3
17	2.4	.0	24.4	32.9	7.3	11.4	2.4	12.9	43.9	41.5	.0	2.9	.0	4.3
	1	1	3	11	0	0	2	1	6	9	1	0	0	1
18	8.3	3.7	25.0	40.7	.0	.0	16.7	3.7	50.0	33.3	8.3	.0	.0	3.7
	1	1	0	4	0	1	0	0	3	9	0	0	0	1
Ad.	25.0	6.7	.0	26.7	.0	6.7	.0	.0	11.1	60.0	.0	.0	.0	6.7

If the predominance of principle V which is really a miscellaneous group, is not considered, principle I, II and III predominate in the pre-adolescent period. These groups are very specific acts of unkindness, *e.g.*, making fun of the lady, not helping with her basket, and not caring that she was poor. During the adolescent period principles I and III are thrown aside while prin-

ciple II increases in importance. This increase is accompanied by the generalization of the principle involved in "not carrying her basket," to "lack of proper respect for one's elders." The transition is a gradual one but it marks the growth of a moral concept from the single act to the social duty.

6. When Columbus came to America the Indians treated him very kindly. One little boy in the tribe who had, of course, never seen a white man before, or any man dressed like Columbus was, loved him very much. Whenever Columbus passed near where he was the little boy would fall on his knees and cover his face, and pray to Columbus that it would not rain the next day for he wanted to go hunting.

Who did the boy think Columbus was? .....

It is at once apparent to the adult mind that the Indian in this story is giving to the familiar historical character Columbus, the worship due to God alone. By the nature of his reply, the subject will show what correlation exists in his mind between the concept of God and that of worship.

The answer "God" in any of its various forms was accepted as correct in this problem. Such forms are, for instance, "The Great Spirit," "The Almighty," "Manitou," "The Holy Spirit," "Our Lord," "Christ." Such answers as "A Spirit," "An Angel," "A powerful man," etc., were given no credit. If two answers as "An angel or our Lord," were given they were counted correct, because, while the child gives evidence of doubt that anyone could consider Columbus God, yet he recognizes definitely that the worship given is that of a creature to his Maker.

Table No. 9 shows that the recognition of such worship is not general before the age of 12. This recognition, according to our Table has a gradual growth and is probably due to development of the powers of reasoning and training in religion rather than to any spiritual awakening.

7. The four boys had been playing hard all evening and were very hungry by nine o'clock, yet they did not care to go home. Jim proposed that they have a "lark." He was game, if the others would back him up to sneak around the corner of old Domico's fruit stand and roll out a watermelon. If they once got it they could run faster than the old Italian, so there was no danger of being caught.

Do you think this was a good thing for the little boys to do?.... Why?....

TABLE NO. 9

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
(School)																												
										1	3	0	8	5	10	9	15	7	4	7	2	2						
S. Public										50.0	100.0	.0	80.0	83.4	100.0	100.0	93.8	100.0	80.0	100.0	100.0	100.0						
							5	12	50	48	70	75	81	63	83	59	45	41	27	12	8	5						
P. Public							50.0	66.7	67.5	70.6	67.2	78.8	78.6	69.3	86.3	89.7	76.1	80.4	87.2	75.0	100.0	100.0						
									6	8	16	14	26	31	25	47	51	43	32	29	18	2	6	2	4	0	1	0
G. Public									75.0	72.7	84.2	60.9	89.6	82.3	73.5	77.1	89.3	81.3	94.1	100.0	90.0	33.3	100.0	100.0	80.0	.0	50.0	.0
							6	3	24	32	47	65	69	83	113	104	135	154	131	184	66	118	32	64	7	24	2	14
Catholic							60.0	75.0	57.1	66.6	79.4	72.8	78.4	79.7	83.6	89.4	87.8	92.4	90.4	93.8	87.8	92.0	94.1	91.5	100.0	92.4	100.0	100.0
	2	1	5	4	3	8	2	0	7	1																		
C. I.	40.0	50.0	83.4	26.7	75.0	47.0	40.0	.0	58.3	100.0																		
	1	2	3	4	3	1	2	2	2	2	2	1																
C. I .W.	33.3	33.3	60.0	33.3	75.0	25.0	66.7	100.0	66.7	66.7	100.0	100.0																
Total for	3	3	8	8	6	9	15	17	89	92	138	155	184	182	231	219	246	245	194	232	94	127	38	66	11	24	3	14
all schools	42.9	37.5	72.7	29.6	75.0	42.8	53.6	65.5	64.1	69.0	73.1	73.5	76.5	73.5	84.1	86.7	86.3	88.0	90.2	92.8	89.3	90.2	90.4	91.7	91.6	92.4	75.0	93.4
Total for	6		16		15		32		181		293		366		450		491		426		221		104		35		17	
both sexes	37.5		42.1		51.8		59.2		67.3		73.5		75.4		85.5		87.4		91.6		89.9		91.5		92.1		89.4	

The emotions of the child are called into play in this story. The idea of play, of exhaustion, of hunger, and especially of doing something daring for the sake of a "lark" all veil the real evil lurking in the background. Unless the right of property is firmly fixed in the subject's mind, we may look for the emotions to override it. The answer to be credited, must show the kind of a wrong act, *i.e.*, stealing, which the boys are doing.

The right of property is evidently so sacred a one that children are not very long in doubt as to its importance. At the age of 9 (Table No. 10) we find that the mass of our subjects are aware of what the boys in the story are doing and condemn it as wrong. Even at 6 this principle is pretty well fixed in the minds of most children. Growth seems to be delayed however up until 9 when there is quite a definite increase in the percentage answering the question correctly. But a very small percentage of the cases considered, give as the reason why this act is wrong that "they might get caught." The attitude of the average child is, therefore, the correct one and differs materially from the unwholesome one so often found in the delinquent child.

This point in our stories marks the end of the simple problems and the beginning of those which are comprehended only by more mature minds. The transition is a rather sudden one as we shall see from the Tables to be considered. These harder stories were given to all age groups, but it was not permitted that the grammar grades waste time on them. As soon as it was apparent that the children were not accomplishing anything the papers were collected. The only reason for giving to these children problems admittedly too difficult for them was to find out, if possible, at what age the principles involved make their appearance. It is possible to theorize very well concerning the age at which they appear but in order to study the question it is necessary to begin with an age at which they do not appear and trace their beginnings. This is what we have tried to do with these problems.

8. *A gentleman through a very clever bit of business practice succeeded in legally swindling another man out of a considerable piece of property. It happens that the town grows around this property, and it becomes very valuable. After ten years have elapsed, the gentleman dies bequeathing the prop-*

TABLE NO. 10

Age / Sex (School)	6 B	6 G	7 B	7 G	8 B	8 G	9 B	9 G	10 B	10 G	11 B	11 G	12 B	12 G	13 B	13 G	14 B	14 G	15 B	15 G	16 B	16 G	17 B	17 G	18 B	18 G	Ad. B	Ad. G
S. Public											3	0	8	5	7	9	12	6	8	4	1	1						
											100.0	.0	88.9	83.4	70.0	100.0	85.7	85.7	88.9	73.3	100.0	100.0						
P. Public							7	14	59	53	83	82	80	73	81	50	46	46	23	13	6	5						
							70.0	87.5	78.6	77.9	80.5	86.1	79.2	81.0	85.1	78.0	79.1	90.2	74.3	81.3	62.5	100.0						
G. Public							0		7	9	16	19	35	41	52	58	49	50	28	21	14	10	4	2	5	0	2	0
							.0		82.5	90.0	84.1	82.6	89.6	82.3	98.3	92.7	90.7	87.5	82.3	77.7	77.8	83.3	73.3	100.0	100.0	.0	100.0	.0
Catholic							8	4	30	29	52	75	70	84	110	107	119	147	115	174	67	115	30	64	7	26	2	12
							80.0	100.0	73.2	70.8	89.4	84.0	82.6	80.6	81.4	93.1	79.7	85.3	79.4	88.7	91.8	89.7	88.2	91.5	87.5	100.0	100.0	85.7
C. I.	7	1	17	6	7	12	5	2	11	0																		
	87.5	25.0	94.5	33.4	77.8	66.7	100.0	100.0	91.6	.0																		
C. I. W.	3	2	2	7	3	2	3	2	3	2	1	2																
	100.0	33.3	40.0	58.3	75.0	50.0	100.0	100.0	100.0	66.7	100.0	100.0																
Total for all schools	10	3	19	13	10	14	23	22	110	93	155	178	193	203	250	224	225	249	174	212	88	131	34	66	12	26	4	12
	90.9	30.0	82.7	42.9	76.9	63.7	82.1	91.7	79.2	74.4	83.7	85.3	82.8	83.2	85.3	90.0	82.1	86.9	79.3	86.3	86.2	91.0	80.9	91.7	92.2	100.0	100.0	80.0
Total for both sexes	13		32		24		45		203		333		396		474		474		386		219		100		38		16	
	61.9		60.5		64.8		86.4		76.9		84.9		82.8		87.7		84.4		83.0		88.0		88.0		97.3		84.2	

erty to his grandson. In going over his grandfather's diary the young man discovers the entire record of the transaction. In the diary the grandfather stated that he knew he was really stealing the property. The heirs of the real owner are still living. Is the young man morally bound to restore all the property or its original value, or nothing at all?..... Why?.....

In Story 8 a situation is given which is by no means phenomenal in the history of property inheritances. What is the moral obligation of the young heir to the other family? He must restore *all* the property—with the possible exception of a nominal salary in recompense for his grandfather's work as administrator of the estate. To hold the property without just title, even though he did not himself steal it, would be holding stolen goods—an act certainly contrary to the moral law.

The record of this test given in Table No. 11, proves it too difficult for the normal adult to solve. In the answers received, many cases—a larger number than that which answered the test correctly according to our standard—saw that the young heir would be receiving stolen goods and must make reparation. But the reparation did not extend further than the original value of the property stolen. Hence these answers received no credit. To solve the problem correctly evidently requires a fine appreciation of one's duty to repair a damage done, even when one is not himself responsible for it. This test may be considered a suitable one with which to test superior adult concepts of reparation for stolen goods.

9. *If you met a friend on the street, and she had on a new dress which you considered most unbecoming, and she asked you how you liked it what should your answer be? .....*

The principle involved in this story, the sacredness of truth, is one which most persons are tempted to violate many times a day under modern living conditions. The situation is purposely deceptive, there being an apparent conflict between the duty to be truthful and an obligation of charity toward our neighbor. We have the thought of the problem in the old adage, "It is never permitted to tell a lie, but it is often unlawful to tell the truth."

TABLE NO. 11

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public															0		0	0	0	0	0	0		1				
															.0		.0	.0	.0	.0	.0	.0		50.0				
P. Public							3	1	14	10	21	19	12	16	20	11	12	11	6	4	1	1						
							42.9	25.0	38.9	30.3	31.9	32.7	16.2	20.8	26.4	20.8	20.3	26.8	22.2	36.4	12.5	33.3						
G. Public									3	2	4	2	15	13	2	21	24	32	31	19	16	12	4	4	8	0	1	0
									60.0	33.3	26.7	11.8	39.5	30.3	3.8	35.1	14.7	57.3	77.5	62.7	54.5	60.0	44.4	57.2	61.5	.0	25.0	.0
Catholic							0	0	1	4	12	16	21	28	38	45	54	57	42	56	55	74	26	40	7	15	0	7
							.0	.0	2.7	9.8	20.6	18.4	25.2	26.9	28.5	39.6	35.6	33.1	28.6	18.3	67.7	57.7	61.9	57.2	77.8	57.8	.0	50.0
C. I.			0	1																								
			.0	100.0																								
C. I. W.	0	0	0	0	0	0	0			0																		
	.0	.0	.0	.0	.0	.0	.0			.0																		
Total for all schools	0	0	0	1	0	0	3	1	18	16	32	37	48	57	60	77	90	100	79	79	76	87	30	45	15	15	1	7
	.0	.0	.0	100.0	.0	.0	17.6	14.3	23.0	19.5	23.0	23.1	24.5	25.4	22.9	33.6	34.7	36.0	36.7	32.0	60.8	57.8	58.8	57.1	68.3	55.5	16.8	46.7
Total for both sexes	0		1		0		4		34		69		105		137		190		158		163		75		30		8	
	0		100.0		0		16.7		21.4		23.0		25.1		27.9		35.2		33.7		58.7		57.8		61.2		38.1	

The solution lies in avoiding the situation. This may be done in the case in question in various ways, *e.g.,* by admiring some part of the dress which can be honestly admired.

It was found that so small a percentage of the cases studied solved this problem satisfactorily, that the results are worthless from this standpoint. The situation presented to most of the subjects the two alternatives—tell a lie for the sake of charity or tell the truth and wound charity. The numbers and percentages offering these two solutions have been tabulated with the following results:

Age	9	10	11	12	13	14	15	16	17	18	Ad.
	1	27	57	74	228	142	152	71	62	15	14
Tell Truth	5.0	18.9	22.7	26.3	49.0	28.1	34.2	26.2	46.5	33.3	58.4
	16	81	162	210	243	295	228	161	55	27	10
Be Charitable	80.0	56.7	64.6	74.8	52.2	58.4	51.3	59.4	41.3	60.0	41.7

The ideal of kindness to another is much more important to the younger child than is the obligation to tell the truth. Truth becomes more sacred as the child matures, and in this case the relative importance of charity is lowered. At 17 the percentages are about equal but in the adult age truth predominates.

10. *Suppose a boy in* 1917, *was certain that his father was pro-German and was going to inform the captain of a submarine the date of departure of a convoy. How should he act?.....*

The recent war with Germany, the cause as it was of many tragedies and conflicts in homes throughout our country, suggested this problem. The case given is an extreme one, yet the principle adhered to here should also be adhered to were the consequences less important. In time of war our country has a higher claim upon us than our parents in any such dilemma as that presented in the test. The boy in this case must do his duty to his country, without sacrificing his father if that is possible, but if not, by sacrificing him.

The realization of this duty does not come to the average child until his eighteenth year (Table No. 12). This is, of course, the age at which the child is first called into service by his country in

TABLE NO. 12

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public					1 100.0				1 50.0	1 33.3	10 90.9	8 88.9	3 75.0	7 88.9	2 75.0	2 75.0	1 100.0					
P. Public	0 .0	0 .0	4 19.0	1 5.6	14 35.0	7 16.3	25 43.0	14 26.9	27 41.6	6 20.7	16 39.0	5 16.2	11 44.0	4 50.0	4 66.7	1 33.3						
G. Public			2 50.0	0 .0	3 25.0	3 17.6	18 48.6	15 36.6	27 54.0	24 41.3	36 43.5	23 68.0	27 69.1	20 57.2	24 77.5	12 54.6	5 62.5	8 100.0	7 77.8	0 .0	5 100.0	1 50.0
Catholic	0 .0	0 .0	4 12.5	0 .0	10 19.2	5 7.0	24 29.5	15 14.7	60 46.8	32 29.1	70 46.9	61 36.6	89 62.3	89 46.3	59 74.9	79 61.6	32 74.6	40 58.0	9 100.0	20 77.0	2 100.0	7 58.3
Total for all schools	0 .0	0 .0	10 17.5	1 1.6	28 26.6	15 11.4	67 38.2	44 23.3	115 46.8	63 31.5	132 51.7	97 37.3	130 56.6	120 50.0	73 68.6	110 57.2	37 72.5	48 62.4	16 89.0	20 74.0	7 100.0	8 57.1
Total for both sexes	0 .0		11 9.4		43 18.1		111 30.4		178 40.1		229 44.7		250 53.5		183 66.6		85 66.3		36 80.0		15 71.4	

TABLE NO. 13

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (Principle)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
Consider father first	0 .0	0 .0	4 7.0	1 1.6	6 5.8	5 3.0	9 5.4	7 3.7	15 6.2	9 4.6	11 4.0	7 3.0	11 4.9	6 2.5	7 6.0	8 5.2	3 5.9	4 5.2	1 5.7	1 3.7	0 .0	0 .0
Seek advice	0 .0	0 .0	0 .0	0 .0	0 .0	0 .0	0 .0	1 0.5	0 .0	0 0	5 1.8	1 0.4	1 0.4	1 0.4	2 1.7	0 .0	0 .0	1 1.3	0 .0	0 .0	0 .0	0 .0
Did not understand question	10 83.3	4 100.0	41 71.8	54 88.6	60 57.6	93 70.7	95 57.0	132 70.0	99 40.6	128 64.9	92 33.6	135 53.9	64 28.3	104 44.1	21 18.1	48 31.4	7 13.7	23 29.9	0 .0	4 14.8	0 .0	3 23.1
Serve country first	0 .0	0 .0	10 17.5	1 1.6	28 26.6	15 11.4	67 38.2	44 23.3	115 46.8	63 31.5	132 51.7	97 37.3	130 56.6	120 50.0	73 68.6	110 59.2	37 72.5	48 62.4	16 89.0	20 74.0	7 100.0	8 57.1

case of emergency. We would expect to find at this age at the latest a realization of one's duty to his country in a situation similar to that presented here.

The answers given were classified into four groups: (1) the obligation to serve one's country without regard for the father; (2) the obligation to save the father at the expense of one's country; (3) the solution which would seek advice from someone whose opinion was to be respected; (4) those who did not understand the problem (as shown by not answering or by answering without giving a reasonable reply). The record in Table No. 13 shows that only a small percentage would place father before country in the given situation. Most of those who were not given credit for this question belong to the group which did not understand the problem. Negative results before eighteen do not mean, therefore, that the children before that age are lacking in patriotism but rather that they have not yet developed sufficiently to appreciate this obligation.

11. *A certain young man of great influence in the community is unfortunately addicted to drink. In a conversation with a person in authority you are asked whether you have noticed any signs of over-indulgence in this young man. You promised never to let anyone else know about the matter and then gave your information to the one in authority. A couple of days later, you are asked the same question by an intimate friend who thinks he has noticed something wrong with this young man of influence. In asking the question your friend has made it so pointed that the answer must be "Yes" or "No."*

What should your answer be?..... Why?.....

Problem No. 11 is, it seems on close examination, rather a dilemma. There are three principles involved, (1) sacredness of truth, (2) charity in protecting another's reputation, (3) obligation to keep a promise. The problem is not as clearly worded as it might have been—it would have been better had it read:

"In a conversation with a person in authority you are asked to make a promise that you will never discuss with any other person a personal matter about which he wishes to consult you. You give your promise and are asked frankly whether you have ever noticed any signs of over-indulgence in this young man, etc."

The problem could be summarily solved if the subject were allowed to evade the answer. Then some such response as "I cannot answer," or "I don't care to discuss this man's affairs" would suffice. We could feel free in conscience, that whatever inference our interrogator might draw from such a non-committal reply was not a matter for our concern. However, the question as asked gives us a choice of "Yes" or "No." Belief in the justifiability of "mental reservations" would offer one solution of the problem. The answer would then be "No" with the mental reservation that "It is not a matter on which you have a right to information from me." However, the theory of "mental reservations" is not held by moralists, universally, at present. To those men who do not hold this theory "Yes" is the only possible answer to the question, because "No" would be a lie and a lie is not permitted even though good may come of it—as saving the man's character, or, keeping a promise. Because of the controversy of opinion in this case, no absolute answer is possible, and it will be necessary to get the percentage of answers in each of the three groups: (1) tell the truth, (2) tell a lie, (3) say "No" with a mental reservation.

On examination of the papers it was found that the third group was practically non-existent. The answer "Yes" or "No" to groups 1 and 2 respectively were not recorded as principles unless the *why* was answered. The *why* brought out the conflict the subject felt between the duty to tell the truth and the duty to keep a promise. The question is not understood by the average child before the age of 14, and among those below this age who do understand it, the tendency is to tell a lie and keep their promise. This tendency becomes more pronounced as the child grows older. At year 18, 90 percent of the subjects understand the question. Of these, 69 percent solve the problem by lying while 21 percent solve it by telling the truth. These figures are very enlightening when we consider that they represent the relative value of keeping one's word when it has been pledged, and of telling the truth, in the mind of the young American. The numbers and percentages for each group at the various ages are given below:

Age	9	10	11	12	13	14	15	16	17	18	Ad.
	4	33	63	89	126	140	100	58	23	9	5
Tell Truth (yes)	28.4	29.7	28.5	25.1	28.4	29.5	24.3	21.9	17.7	21.4	23.8
	3	30	83	135	187	238	229	154	79	29	10
Tell a Lie (no)	21.4	29.7	37.5	38.1	42.1	50.2	55.6	58.2	60.8	69.0	47.6

12. *In recent years it has frequently happened that white women have been attacked by negroes and greatly injured. The negro, on being arrested, has many times been seized by a mob and put to death. What moral right has the mob in such a case? Explain your answer fully.*

The theme involved in this question is one which has of late come before the public very frequently. The answer which the subject gives will show how far his training has gone along the line of a most sacred right and duty belonging to the State—that of capital punishment. The belief in this principle is essential to the safety of our Republic, and therefore should be stressed, wisely, in Civil Government courses throughout the land. This principle lays down the exclusive right of the State to administer capital punishment, and the subject, in order to receive credit must state this principle in some form. No private individual nor group of persons has the right to take judicial procedure into his own hands, deciding the guilt of the criminal and administering the death sentence whether humanely or with cruelty.

Table No. 14 reveals the fact that the solution of the problem in conformity to these principles is beyond even the average adult. This is due to the emotional resonance called into play in a situation such as that presented. In the face of the "race question" even our most sacred and necessary institutions fall the prey of human passions. The answers received are classified in Table No. 15 under the headings:

(1) The mob has the right to lynch the negro.
(2) The State alone has the right to punish the negro, and
(3) Lack of understanding.

A fourth group which may overlap the others gives the number of answers showing appreciation of the sex element involved. Even at the higher ages there is little appreciation of a sex factor in this problem. The number of cases which definitely sup-

TABLE NO. 14

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public											2	5	3	4	1	1		0				
											40.0	81.4	100.0	66.7	50.0	33.3		0				
P. Public	0	0	4	2	10	8	19	13	24	7	13	4	4	1	3	0						
	.0	.0	23.5	13.3	29.4	22.2	37.2	28.2	41.3	19.5	40.7	16.0	12.5	14.3	50.0	.0						
G. Public			0	1	7	1	18	12	22	12	23	22	20	10	17	9	5	3	3	0	2	0
			.0	25.0	58.3	5.9	47.3	28.6	44.9	21.0	46.9	47.8	54.0	30.3	56.1	41.0	45.5	37.5	42.9	.0	40.0	.0
Catholic	0	0	4	1	5	8	22	19	52	36	64	56	71	74	37	49	23	33	5	12	1	8
	.0	.0	12.9	2.9	10.0	11.9	28.2	20.7	71.2	36.4	43.5	34.2	50.4	39.2	48.1	38.7	56.1	48.5	55.6	46.2	50.0	80.0
Total for all schools	0	0	8	4	22	17	59	44	98	55	102	87	98	89	47	70	28	36	8	12	3	8
	.0	.0	15.4	7.4	22.9	14.1	35.4	24.7	42.2	27.2	44.1	35.7	48.3	37.7	45.6	42.0	52.9	46.1	50.0	80.0	42.9	81.8
Total for both sexes	0		12		39		103		153		189		187		117		64		20		11	
	.0		11.3		18.6		29.8		35.2		39.7		41.5		43.4		49.6		66.0		61.2	

TABLE NO. 15

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (Principle)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
Mob has the right	1	1	15	12	25	32	44	41	71	68	75	106	56	70	38	55	12	24	7	6	1	2
	12.5	25.0	28.8	22.2	26.0	26.6	26.4	34.9	30.7	33.7	33.0	44.7	28.0	30.5	33.4	36.3	22.7	31.7	43.8	22.2	14.2	18.2
Sexual appreciation	0	0	0	1	1	0	6	4	10	4	16	7	13	14	12	16	6	8	1	2	0	0
	.0	.0	.0	1.9	1.0	.0	3.6	3.4	4.3	2.0	7.0	3.0	6.5	6.1	10.6	10.6	11.3	10.6	6.3	7.4	.0	.0
Did not understand question	6	3	28	31	35	48	25	76	51	78	46	57	36	61	15	33	9	14	0	7	1	1
	75.0	75.0	53.8	57.4	36.4	39.8	31.2	64.6	22.0	38.6	20.2	24.1	18.0	26.5	13.2	21.8	17.0	18.5	0	25.9	14.2	9.1
Sovereign power in State alone	0	0	8	4	22	17	59	44	98	55	102	87	98	89	47	70	28	36	8	12	3	8
	.0	.0	15.4	7.4	22.9	14.1	35.4	24.7	42.2	27.2	44.1	35.7	48.3	37.7	45.6	42.0	52.9	46.1	50.0	80.0	42.9	81.8

port mob-rule is surprisingly large—indeed, one would hardly expect to have the adherents of this principle increase in number with age and yet that is what happens. They increase at about the same rate as belief in the exclusive right of the State to judge such a case, although the percentages, are somewhat lower.

The results of this problem point to the need of further training in Civics in our schools. Furthermore, this training should not be theoretical and therefore lacking in interest to the normal boy or girl, but rather it should be of a practical nature, teaching them to solve concrete problems similar to the one presented here. Thorough training of this nature would go far towards settling, in the course of a generation, many of the problems which are fast becoming acute, and which will prove a serious menace to our civilization unless solved.

13. *Imagine the following situation:*

A man and his young lady friend of city A went to a show in another city B, which is situated across the bay from city A. They spent the evening pleasantly but missed the last boat for B. The only way of getting home from B to A is by automobile, a journey of six hours. If they went by automobile from B to A they would not arrive home any sooner than if they waited for the first boat in the morning. They do not know anyone in B. The young man has plenty of money with him, and there is a telephone connection. What should be done?.....

This problem has been taken with some slight modification from Webb,[1] "Character and Intelligence." The purpose of presenting such a situation is to find out at what age children begin to appreciate the presence of a definite sexual element in a situation. Any realization that it is necessary for the young couple to separate for the night, discloses the presence of this appreciation, and is given credit. A solution pointing out the obligation that the young people forsee and counteract all suspicions that might arise later, thus protecting the girl from any reasonable criticism of her conduct, shows a highly developed appreciation of the conventionalities society has created to govern sex. Such an answer as "Telephone and do what mother says," was not

[1] Webb, E. "Character and Intelligence," 1915, p. 21.

credited because it did not offer any solution to the vital part of the problem.

Table No. 16 seems to show that only a small percentage of average adults appreciate the situation in hand. In solving the problem, which it was evident from their answers they understood, no mention was made of the advisability of separating for the night. Possibly this is implied in such an answer as "Go to a good hotel," or "Take a room for the night." It is quite certain, however, that the sexual appreciation is not dominant in the mind of such an indivivdual, otherwise so vital a part of the plans as the safeguarding of the young lady's reputation could be hardly ignored. A record was made of the number of cases of sexual appreciation where the solution was inadequate, of the inadequate solutions as a whole, and of the number not comprehending the situation at the various ages. This data is presented in Table No. 17.

14. *Many people hold this theory for their philosophy of life; "I shall live my life in whatever way I may obtain the greatest possible happiness." Do you agree with this theory?..... Why?.....*

There is a young lady who married a man not for love but for material reasons. After she has been married a few years, there comes into her life a man who seemed destined to make her happy. As love for her "soul's mate" increases, life with her husband becomes more and more unbearable. Has this woman a right to rectify her earlier mistake and attain her life's happiness? Why? .....

A fully correct answer to the first part of this question involves the perception of a distinction between pleasure and happiness made only at the zenith of Greek Philosophy by Aristotle. As a matter of fact, however, the actual distinction brought out in the minds of the children was the distinction between egoism and altruism. The age at which altruism makes its appearance in the child's mind—whether by natural development or by instruction—can be determined from these answers. Any answer was regarded as correct that expressed in some way that the concept of happiness must be limited, *e.g.*, that the welfare of others should be considered. Agreement or disagreement with this theory was regarded as a matter of indifference.

The second part of this question will bring out various answers

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public					0 .0						0 .0											
P. Public	0 .0	0 .0	0 .0	0 .0	0 .0	0 .0	0 .0	0 0	2 3.9	3 8.1	2 6.9	0 .0	0 .0	0 .0	0 .0	1 50.0						
G. Public			0 .0	0 .0	1 8.3	0 .0	2 5.7	2 5.1	25 52.0	9 16.1	4 8.9	4 8.2	7 20.0	3 8.8	4 36.4	8 13.8	2 16.7	8 100.0	3 42.9	0 .0	1 25.0	0 .0
Catholic	0 .0	0 .0	0 .0	0 .0	0 1.1	0 .0	0 .0	1 1.1	11 8.9	13 12.0	23 26.3	19 11.4	23 16.6	32 17.0	20 26.4	35 27.7	24 57.1	17 24.7	1 11.1	9 34.7	2 100.0	2 20.0
Total for all schools	0 .0	0 .0	0 .0	0 .0	1 1.1	0 .0	2 1.3	3 1.8	38 17.0	25 10.0	29 13.1	23 10.0	30 15.6	35 15.4	26 26.5	42 26.0	26 47.3	25 32.5	4 25.0	9 33.3	3 50.0	2 18.2
Total for both sexes	0 .0		0 .0		1 0.5		5 1.6		63 14.9		52 11.5		65 15.4		68 26.1		51 38.8		13 30.3		5 29.4	

TABLE NO. 17

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (Principle)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
Sexual appreciation	0 .0	0 .0	0 .0	0 .0	2 2.2	0 .0	0 .0	2 1.2	3 1.3	38 19.0	1 0.5	1 0.4	7 3.6	6 2.6	3 2.8	13 8.6	1 1.8	3 3.9	0 .0	2 7.4	0 .0	0 .0
No adequate solution	7 100.0	5 100.0	40 87.0	33 63.4	73 81.8	80 74.4	135 89.1	142 82.4	175 78.3	133 66.5	185 84.0	193 82.8	151 78.5	183 80.5	77 70.8	91 60.1	27 49.1	61 79.3	13 81.3	16 59.2	3 50.0	8 72.7
Did not understand question	0 .0	0 .0	6 13.0	12 23.0	5 5.6	8 7.4	9 5.9	18 10.4	8 3.6	10 5.0	5 2.3	8 3.5	6 3.1	4 1.8	2 1.8	2 1.3	0 .0	1 1.3	0 .0	0 .0	0 .0	0 .0
Adequate solution	0 .0	0 .0	0 .0	0 .0	1 1.1	0 .0	2 1.3	3 1.8	38 17.0	25 10.0	29 13.1	23 10.0	30 15.6	35 15.4	26 26.5	42 26.0	26 47.3	25 32.5	4 25.0	9 33.3	3 50.0	2 18.2

according to the child's previous training. A correct answer, however, should recognize that marriage is a stable condition and once entered upon should not be broken merely because one party has experienced a transfer of affections. Once a contract has been made of such a serious nature, involving not only one's own personal happiness but also that of others, the one who experiences a transfer of affections has a duty to handle this inner problem of his or her own mind so as not to interfere with the stability of a promise made for better or worse until death.

The percentages as presented in Table No. 18 represent the number of cases answering both parts of this question correctly, *e.g.*, limiting their agreement or disagreeing with part one, and recognizing the indissolubility of the marriage-tie in part two. The average adult is able to answer both parts correctly according to our Table.

The percentages for the various types of answers are given in Table No. 19. These answers were classified under the headings:

I. Agree with the theory (as presented in part one).

II. Disagree with or limit the theory (in both cases the subject was credited only if the "why" was answered).

III. Woman may not rectify her mistake because marriage is indissoluble.

IV. Woman may not rectify her mistake for emotional reasons, *e.g.*, she should not have married for money.

V. Woman may rectify her mistake (divorce admitted or implied).

The average child appreciates the altruism of the principle in part one at about 14. This appreciation continues to increase as he matures.

The recognition of marriage as an indissoluble institution by the average person comes in the adult period (Table No. 19). At this age, however, the number of cases is small and we can only be sceptical of the response we would receive, had we a large, rep-

resentative group of adults. The percentages are raised very considerably in the cases at hand by the fact that a large number of Catholic children are considered with the public school children, and the Catholic teaching on the question of the permanence of marriage permits no doubt in the minds of her adherents.

It is interesting and quite significant that at, and below, the age of fourteen the majority of children who understand the situation are convinced that the woman has no right "to attain her life's happiness," yet fifty percent or more of these children give an emotional reason for thinking so. In other words, they base their decision on emotions and not on a principle of right and wrong. At fifteen the percentage of cases basing their decision on principle is considerably higher than the number reaching a decision from emotion. The more mature years are marked, of course, by the ability of the individual to decide a question according to principles involved without regard for his emotional reaction.

15. *A boy was adopted into a fairly wealthy family which consisted of a doctor, his wife, and their son. When the adopted son, who was somewhat older than the son, finished high school he desired to enter college. The doctor, through some reverses, had not sufficient funds to send him to college and also to provide for his own boy's education. Thus the adopted son, who was very noble-minded, insisted that the younger boy should have the preference. When this boy was sent to college he proved himself dissipated and a spendthrift. One day he demanded money from his father, and, on being refused, flew into a passion and struck him. The blow caused him to reel backward, and falling he struck his head against the sharp corner of a bookcase. Death was instantaneous. The adopted son who was just entering the room saw all that happened. The son realizing what he had done, and foreseeing the effect the news would have on his mother, begged his adopted brother to assume the guilt. In gratitude for the care and affection that he had received from his foster parents, and hoping to spare his foster mother the knowledge that her son was a murderer, he assumed the guilt.*

Is he justified in his action?..... Why?.....

We meet constantly the theme of this incident in the modern short story and in the sentimental "movie." It is frequently used as a development of the scriptural text "Greater love than this no man hath, that a man lay down his life for his

TABLE NO. 18

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public			1 50.0								0 .0		0 .0									
P. Public	0 .0	0 .0	3 30.0	0 .0	1 4.4	1 4.6	8 19.5	3 7.9	8 14.8	0 .0	3 11.1	2 9.5	1 6.3	1 16.7	0 .0	0 .0						
G. Public			3 75.0	1 25.0	0 .0	1 6.3	2 5.6	3 7.5	6 12.5	2 3.6	10 21.7	3 7.3	10 28.6	4 28.6	5 17.9	5 22.8	3 33.3	2 25.0	2 33.3	0 .0	2 50.0	1 100.0
Catholic	0 .0	1 33.3	2 6.6	1 3.1	9 20.4	9 13.4	22 30.6	26 29.7	56 45.9	46 43.2	56 39.8	54 32.4	77 56.2	112 60.5	51 67.8	89 70.3	31 73.7	44 63.8	8 88.9	18 69.3	1 50.0	8 88.9
Total for all schools	0 .0	1 25.0	8 18.2	3 6.1	10 12.7	11 19.3	32 21.8	32 19.7	70 32.8	48 24.7	83 38.6	56 24.4	88 46.6	117 56.7	55 56.7	95 58.9	34 65.3	46 59.8	10 66.7	18 66.6	3 50.0	9 90.0
Total for both sexes	1 11.1		11 11.9		21 15.6		64 20.5		118 28.7		139 31.1		205 51.9		150 57.9		80 62.8		28 66.6		12 75.0	

TABLE NO. 19

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (Principle)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
I	0 .0	0 .0	12 27.2	9 19.2	19 27.2	22 22.7	27 18.4	34 20.4	41 20.2	32 16.3	27 12.6	32 14.0	23 12.2	17 83.0	5 4.7	8 5.4	2 3.8	2 2.6	0 .0	0 .0	0 .0	1 10.0
II	1 20.0	0 .0	9 20.4	9 19.2	34 48.6	26 26.8	61 41.5	87 52.2	129 63.5	110 56.1	149 69.7	173 75.0	141 74.7	191 93.2	84 78.1	115 77.1	47 90.2	72 93.6	10 66.7	25 92.5	5 83.3	9 90.0
III	0 .0	0 .0	8 18.2	4 8.5	20 28.6	21 21.6	45 30.6	35 21.0	79 38.9	62 31.6	81 37.9	79 34.4	90 47.7	120 58.6	62 57.7	103 69.0	32 61.4	50 65.0	10 66.7	18 66.6	3 50.0	9 90.0
IV	3 60.0	0 .0	10 22.7	7 14.9	14 20.0	22 22.7	31 21.1	63 37.8	60 29.5	76 38.8	58 27.1	99 43.2	49 26.0	68 33.2	19 17.8	25 16.8	12 23.0	19 24.7	2 13.3	6 22.2	3 50.0	2 20.0
V	0 .0	0 .0	8 18.2	6 12.8	12 17.2	12 12.4	32 21.6	22 13.2	33 16.2	21 10.7	47 22.0	36 15.7	21 11.1	21 10.2	17 15.8	9 6.0	4 7.7	7 9.1	4 26.7	2 7.4	1 16.7	0 .0

friends."[2] Could there be any grosser misinterpretation of a scriptural passage than this? It is fulfillment by means of a living lie. By some such sentimental appeal as this one to the emotion of gratitude, the public is led to believe that a lie, even perjury, is justifiable and oftentimes noble. There is only one possible answer to this question and it is "No." The *Why,* if the subject is to be credited, must disclose a realization of the principle involved and not a mere emotional reaction.

Table No. 20 discloses the fact that even in adult years only a very small percentage of cases see through the mass of emotional reactions stirred up by the situation presented, and recognize the lie involved.

The wrong answers were analyzed according to the following schema with the results presented in Table No. 21. The answers were divided into two groups and each of these groups was sub-divided.

Group I. Action is justifiable.

1. For love of his foster-mother.

2. Other emotional reaction, *e.g.,* gratitude to the son, to save the family name, etc.

Group II. The action is not justifiable.

1. Justice requires that the murderer suffer for his crime.

2. Emotional reasons, *e.g.,* the son is unworthy of such a sacrifice, he would be a better protector of his foster-mother than her son, the son may kill someone else later, etc.

No account was taken in this analysis of those whose reply showed that they did not understand the problem.

16. *In most of our large cities there are theatres known as "Burlesque Shows." The main performances are open to men only. What is your opinion of this restriction?.....*

The last problem presented in the series brings out (1) what attitude the subject takes toward the present-day double standard of morality, and (2) the method he would suggest of coping with

[2] St. John, xv. 13.

TABLE NO. 20

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public											0	0	0	0	0	1		0				
											.0	0	.0	.0	.0	33.3		.0				
P. Public	0		0	0	0	0	4	4	4	1	3	1	1	0	0	1						
	.0		.0	.0	.0	.0	.0	12.9	9.8	3.2	13.1	6.7	9.1	.0	.0	50.0						
G. Public			0	0	0	0	4	2	3	9	1	2	1	3	3	0	1	2	1	0	1	0
			.0	.0	.0	.0	14.8	6.1	6.4	16.7	2.5	6.6	2.9	9.9	11.2	.0	9.1	28.6	16.3	.0	25.0	.0
Catholic	0	1	1	2	4	2	6	7	9	11	8	19	7	25	2	23	3	8	2	6	0	1
	.0	50.0	3.7	6.9	9.7	3.6	20.0	8.4	8.0	10.7	6.1	12.0	5.3	13.8	74.7	18.2	7.5	11.9	22.2	23.1	.0	11.1
Total for all schools	0	1	1	2	4	2	10	13	16	21	12	22	9	28	2	30	4	10	3	6	1	1
	.0	50.0	2.5	5.1	5.6	2.3	8.2	8.7	8.0	11.0	6.0	10.3	5.1	12.5	2.1	19.1	7.8	13.5	20.0	23.1	16.7	11.1
Total for both sexes	1		3		6		23		37		34		37		32		14		9		2	
	14.3		3.8		2.7		8.5		9.5		8.2		9.2		12.5		11.2		22.0		13.3	

TABLE NO. 21

Principle		9	10	11	12	13	14	15	16	17	18	Ad.
Action Justifiable	Love of Mother	0	3	9	34	39	47	53	18	21	6	0
		.0	3.8	5.8	12.1	10.1	11.8	13.4	7.1	16.8	14.6	.0
	Emotional Reasons	0	5	9	16	37	42	32	28	5	5	1
		0	6.4	5.8	5.7	9.5	10.5	8.1	11.0	4.0	12.2	6.8
Action not Justifiable	Sense of Justice	2	9	27	42	78	104	89	53	24	6	11
		28.6	11.4	17.3	15.0	20.1	26.0	22.5	20.8	19.2	14.6	73.4
	Emotional Reasons	0	3	19	32	74	106	89	86	48	12	1
		.0	3.8	12.2	11.4	19.1	26.5	22.5	33.8	38.4	29.3	6.8
	Involving a Lie	1	3	6	23	37	34	37	32	14	9	2
		14.3	3.8	3.8	8.2	9.5	8.2	9.5	12.5	11.2	22.0	13.3

the existing situation. The realization that such a double standard of morality exists again throws light on the subject's appreciation of sex problems. His attitude toward existing conditions will show whether his standard of morals is higher or lower than that of society which tolerates such theatres. No attempt was made to score the answers to this question as correct or incorrect. Principles disclosed were, however, of particular interest.

In Table No. 22 are presented the number of cases and percentages giving answers which were classified under these four forms. The restriction proves that:

I. They demoralize men.

II. They should be abolished, and,

III. The restriction is a good one in that it protects the morality of women and children.

IV. If they are not fit for women they are not fit for men.

As no other principles except the four mentioned above presented themselves in the answers to this question the sum of the cases giving each of these replies is the number answering correctly. We find that the average child of 13 disapproves of these theatres and for some logical reason. In all the papers considered only two persons—boys of 14—approved of these performances. A number of replies were non-committal or showed lack of comprehension of the problem. No record was made of these.

An interesting fact was gleaned from the answers of several boys, ranging from 15-18 in one of the school groups. These boys condemned burlesque shows in very decided terms and gave as their reason that managers did not adhere strictly to regulations and frequently boys under 16 gained admittance and this was the beginning of their moral downfall.

The very fact, it would seem, that such shows are recognized by growing children as morally undesirable should argue strongly for their abolition.

All the problems embodied in the above stories represent possible experiences although they are, in most cases, exaggerated considerably. As individual members of society, our solution of the problems indicates society's general tone of morality, today.

TABLE NO. 22

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (Principle)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
I	0	0	9	2	14	21	33	53	68	59	66	88	49	109	31	53	17	27	8	12	1	1
	.0	.0	16.1	5.1	28.0	33.4	32.7	40.8	38.8	38.4	37.6	41.0	28.9	51.4	34.1	40.3	36.2	36.5	57.1	48.0	25.0	16.7
II	0	0	8	1	4	3	8	13	21	20	23	16	18	19	6	6	3	2	1	1	1	0
	.0	.0	14.3	2.6	8.0	4.8	7.9	10.0	12.0	13.0	13.1	7.6	10.6	9.0	6.6	4.6	6.4	2.7	7.1	4.0	25.0	.0
III	0	0	5	2	4	3	8	8	10	12	17	11	19	10	13	26	7	12	2	3	1	3
	.0	.0	9.0	5.1	8.0	4.8	7.9	6.2	5.7	7.8	9.7	5.2	11.2	4.7	14.3	19.8	14.9	16.2	14.3	12.0	25.0	50.0
IV	0	0	3	5	10	11	20	23	31	27	39	29	28	22	26	26	15	26	2	8	1	1
	.0	.0	5.4	12.8	20.0	17.5	19.8	17.7	17.7	17.6	22.2	13.7	16.5	10.4	28.6	19.8	32.0	35.1	14.3	32.0	25.0	16.7
Total of correct answers	0	0	25	10	32	38	69	97	130	119	145	144	114	160	76	85	42	67	13	24	4	5
	.0	.0	44.6	25.6	64.0	60.4	68.3	74.7	74.1	77.4	82.7	68.0	67.3	75.5	83.6	84.6	89.5	90.5	92.9	96.0	100.0	83.3

On the way in which our children are taught to deal with these and similar problems depends the morality of society tomorrow. The importance of educating the children along lines of correct moral thinking cannot be overestimated. The results obtained through the examination of about 4,000 school children on these questions will throw some light, it is hoped, on the moral problems of childhood, the ideals and principles of morality to which the child's mind is sensitive at various ages and so enable us to attempt a rational system of moral education.

CHAPTER V

Interpretation of the Moral Problems presented by means of Pictures

The third division of the tests consists of a series of pictures. In the first experiment with the tests the pictures were merely pencil sketches which were held before the class for their interpretation. When the tests were given in the revised form the pictures used had the same themes, but were redrawn and printed, so that each subject could have a complete set of pictures to work with. A set consists of eight pictures which are presented to the child with the question, *What does this picture mean? What is this picture about?,* or *What story does the picture tell?* It is necessary to explain to the class that all the views on one card are part of a single theme.

Picture No. 1 shows a beggar stealing a loaf of bread from a bakery while his hungry child looks in from without. It represents a possibly justifiable act of getting food without paying for it.

The children from the semi-rural district, G. Public, are much more capable of interpreting the picture, if we may judge from the results given in Table No. 23, than any of the other groups. In order to have the answer credited it was merely necessary to recognize the act portrayed as theft, and not to interpret it as a possibly justifiable act. A second interpretation—that of a starving child watching rich people buy food—was given by many children. This answer was not given credit.

The value of this picture as a test of moral knowledge is doubtful. Interpretation by 75 percent may be attained by super-adults. However, we are inclined to think that the principle involved is not too difficult for a 15 or 16-year-old child, but rather that the drawing is not sufficiently clear to enable the subject to pick out the action which he is to interpret.

PICTURE No. 1

PICTURE NO. 2

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
P. Public	0	3	16	9	24	20	30	18	35	14	18	22	12	1	6	3						
	.0	16.7	21.3	13.4	23.3	23.4	27.9	19.6	34.4	20.9	30.4	42.2	38.8	6.3	75.0	60.0						
G. Public			5	8	13	12	24	20	37	36	33	36	26	22	21	18	10	6	9	0	6	2
			71.5	66.7	65.0	52.2	61.4	46.6	68.5	60.1	62.4	59.0	66.6	62.9	67.9	81.9	90.9	85.7	100.0	.0	100.0	100.0
Catholic	0	1	9	6	18	18	29	35	60	54	68	67	81	89	46	62	31	25	8	9	1	0
	.0	25.0	19.9	15.3	29.5	21.4	33.9	34.3	45.6	50.8	45.9	40.2	61.6	46.3	57.5	49.0	74.9	38.5	88.9	34.7	50.0	.0
Total for all schools	0	4	30	23	55	50	83	73	132	104	119	125	119	112	73	83	41	31	17	9	7	2
	.0	18.2	23.7	19.3	29.7	24.5	35.8	30.8	47.5	44.7	44.0	63.9	56.9	45.9	61.3	54.0	74.6	43.1	94.5	36.0	88.9	40.0
Total for both sexes	4		53		105		156		236		244		231		156		72		26		9	
	10.5		21.7		27.3		32.8		46.0		45.1		50.8		57.1		56.9		60.6		69.2	

TABLE NO. 24

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
P. Public	1	2	14	5	23	8	15	11	21	7	11	7	8	4	3	2						
	9.1	11.1	18.9	7.3	22.3	8.4	14.0	12.1	22.1	10.3	18.6	13.4	25.8	25.0	37.5	40.0						
G. Public			4	5	8	9	21	23	32	45	27	32	25	21	24	20	9	6	8	0	6	2
			57.2	26.3	40.0	39.2	53.8	52.2	59.2	73.8	51.8	59.2	64.0	60.1	77.5	91.0	81.8	85.7	88.9	.0	100.0	100.0
Catholic	0	1	6	1	15	15	21	25	57	34	67	50	77	64	42	50	33	20	6	8	1	2
	.0	25.0	14.3	2.6	24.2	17.7	27.8	24.8	42.8	31.9	36.2	30.0	53.1	33.3	53.8	39.5	93.1	31.2	66.7	33.3	50.0	66.7
Total for all schools	1	3	24	11	46	32	57	59	110	86	105	89	110	89	69	72	42	26	14	8	7	4
	6.3	13.7	19.4	9.2	24.8	15.7	24.7	25.0	39.1	36.6	39.5	33.2	51.9	36.5	59.3	46.8	76.4	36.7	77.8	33.4	87.5	80.0
Total for both sexes	4		35		78		116		196		194		199		141		68		22		11	
	10.5		14.5		20.1		24.8		38.6		37.8		44.0		52.3		54.7		52.4		84.6	

Picture No. 2 shows a pickpocket in the act of thieving on a crowded street. This typifies wholly unjustifiable appropriation of another's property. No contrast between the two pictures was called for.

In this picture also it was sufficient to mention the act of stealing to receive credit. In practically all cases children recognizing the act termed it "pickpocketing" which proved that in their mind there was no question as to the moral guilt of the thief. The average subject does not interpret this picture correctly before adult age. The results of this test are given in Table No. 24.

No. 3 is made up of two pictures. The first shows two men quarreling at cards; the second shows shooting as a result of the quarrel. It represents unjustifiable taking of the life of another The record of this test is given in Table No. 25. Children at 12 interpret this picture without any difficulty. In order to be counted as correct it was required that the subject not merely recognize that gambling was represented in the one picture and murder in the other, but he must interpret the cause and effect relation between the two.

In No. 4 a pioneer has just shot an Indian who attempted to enter his cabin. It is evident the killing of the Indian is an act of self-defense and therefore justifiable. On the whole, subjects up to the age of 18 had considerable difficulty in interpreting this picture correctly (Table No. 26). Any explanation which gave murder as an act of defense was considered correct. Various subordinate interpretations were received for this picture and have been recorded in Table No. 27. These interpretations were classified as follows:

I. Housecleaning, moving, and other interpretations involving no moral concept.

II. Fire, when mother sacrifices self to save her child.

III. A son threatening to shoot his mother; a cruel husband under the influence of drink.

IV. Eviction because they cannot pay their rent.

V. Men breaking into the house, woman begging robbers to spare the baby; insanity.

None of these answers were credited.

Picture No. 3

The picture is undoubtedly open to severe criticism from an artistic standpoint. It was desired to portray self-defense and hence all items in the picture should help us to see this central theme. In reality, however, the attention of a great number of persons examined, was distracted by the cradle in the foreground and their interpretation centered around the baby they imagined to be in it. Possibly the dramatic pose of the mother saving her child so often portrayed in the "movie" was suggested by the scene and called forth a rather exaggerated, emotional reaction. A possible insight into home conditions of some of the children may be suggested by the responses under interpretation III. Had it been possible by making an investigation of home-conditions in these cases to prove a relationship between the two, the test would have an additional value. However, this was not possible, and we can only conjecture that through free association this relationship may exist.

The theme of No. 5 is presented in three pictures. The first shows the interior of a church, indicating that it is Sunday; the second portrays two boys seriously discussing some project, the church being in the background; the third shows the two boys fishing. Taken as a whole the three pictures tell us that the boys instead of going to church have gone fishing and it must be given this interpretation if the child is to receive credit.

The growth in moral concepts necessary to interpret these pictures is a gradual one through 16. At 17 there is a sudden increase in the number of those who interpret this series of pictures (Table No. 28). This awakening takes place earlier with Catholic than with public school children. This is undoubtedly due to the training the former receive in which a severe moral penalty is threatened if one neglects this duty. They are, therefore, more keenly alive to situations which would lead to a violation of this important duty.

Another group of three pictures is presented in No. 6. A girl is waiting for a boy who has apparently signalled her in some way. The next picture shows the two young people walking together. It is evident from their books that they are on their

PICTURE NO. 4

TABLE NO. 25

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
P. Public	6	8	60	37	86	69	91	65	85	55	52	44	28	12	8	3						
	54.5	44.5	79.8	57.0	83.4	71.8	84.6	71.5	89.3	79.7	87.9	86.2	90.4	75.0	100.0	60.0						
G. Public			6	8	17	13	35	33	52	55	49	43	31	31	28	18	8	6	7	1	6	2
			85.7	42.1	85.0	56.6	89.6	74.9	98.3	90.2	92.6	79.6	79.4	86.2	90.4	81.9	72.7	85.7	100.0	100.0	100.0	100.0
Catholic	1	1	25	17	40	52	63	86	113	94	144	120	133	179	80	122	41	58	8	22	2	3
	20.0	33.3	59.5	49.3	64.4	62.4	75.0	86.9	84.8	87.4	93.6	28.9	94.4	93.1	100.0	96.4	79.5	92.2	88.9	91.7	100.0	100.0
Total for all schools	7	9	91	62	143	134	189	184	250	204	245	207	192	222	116	143	49	64	15	23	8	5
	43.8	42.8	73.7	54.6	75.8	66.3	82.2	78.8	88.8	86.1	92.6	90.7	91.0	91.2	97.4	93.0	89.2	91.5	93.8	92.0	100.0	100.0
Total for both sexes	16		153		277		373		454		452		414		259		113		38		13	
	43.2		64.3		70.6		80.2		87.6		91.8		91.4		95.2		90.4		92.7		100.0	

TABLE NO. 26

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
P. Public	3	2	29	11	53	37	58	35	51	23	38	40	13	5	4	5						
	27.3	11.8	42.1	16.0	52.0	38.5	54.5	38.2	53.6	33.8	64.2	55.6	42.0	31.3	50.0	100.0						
G. Public			1	3	8	6	15	13	29	20	33	25	18	15	21	8	8	5	6	1	6	1
			10.0	42.9	40.0	26.1	38.4	31.7	54.8	39.2	63.4	46.3	45.0	44.1	67.8	36.4	72.7	71.5	85.7	100.0	100.0	50.0
Catholic	0	1	10	2	19	20	35	24	86	39	91	70	98	91	56	80	35	33	9	19	1	2
	.0	33.3	23.8	5.9	30.6	23.8	42.0	24.5	65.4	36.7	59.2	46.2	68.6	47.3	77.8	63.2	81.7	51.5	100.0	79.2	50.0	66.7
Total for all schools	3	3	39	16	80	63	108	72	168	82	162	135	129	111	81	93	43	38	15	20	7	3
	20.0	15.0	31.2	14.6	43.4	31.0	47.1	31.0	59.6	34.9	61.4	46.2	60.6	46.2	72.9	61.8	78.3	53.6	93.8	80.0	87.5	60.0
Total for both sexes	6		55		143		180		248		297		240		174		81		35		10	
	17.2		23.4		37.0		38.9		48.4		53.5		53.0		65.9		64.2		85.4		76.9	

TABLE NO. 27

Principle	I		II		III		IV		V	
Sex	B	G	B	G	B	G	B	G	B	G
	3	10	0	0	0	1	0	0	5	4
9	20.0	50.0	.0	.0	.0	5.0	.0	.0	33.3	20.0
	40	42	4	2	15	8	0	0	15	11
10	36.0	38.2	3.2	1.8	11.9	7.3	.0	.0	11.9	10.0
	26	34	1	1	19	15	0	0	17	26
11	14.0	16.7	0.5	0.5	10.3	7.4	.0	.0	9.2	12.8
	44	58	5	12	22	37	22	1	28	24
12	19.3	25.1	2.2	5.2	9.6	16.0	9.6	0.4	12.3	10.4
	22	34	0	8	32	45	0	1	20	27
13	7.9	14.5	.0	3.4	11.5	19.2	.0	0.4	7.2	11.5
	22	34	2	5	28	31	0	5	11	35
14	8.3	11.7	0.8	1.7	10.6	10.6	.0	1.7	4.2	12.0
	16	29	1	8	34	26	0	3	15	51
15	7.5	12.1	0.5	3.3	16.0	10.8	.0	1.3	7.1	21.3
	3	10	0	4	17	22	0	0	10	16
16	2.7	6.5	.0	2.6	15.3	14.3	.0	.0	9.0	10.4
	1	5	0	3	7	10	0	2	6	9
17	1.8	7.1	.0	4.2	12.7	14.1	.0	2.8	10.9	12.7
	0	1	0	1	1	2	0	1	0	3
18	.0	4.0	.0	4.0	6.3	8.0	.0	4.0	.0	12.0
	1	0	0	0	1	2	0	0	0	0
Ad.	12.5	.0	.0	.0	12.5	40.0	.0	.0	.0	.0

way to or from school. The third picture of the group portrays the boy kissing the girl. As a whole the theme should be considered immature and improper love.

Over 75 percent of the children interpret this picture correctly at the comparative early age of 12. This indicates, no doubt, that the situation is recognized as a possible one by school children entering upon adolescence. It was not required that the child designate the impropriety of such conduct to receive credit; it was considered sufficient that he was able to interpret the situation as a whole as a "love affair." The percentages interpreting the picture in accordance with this standard are given in Table No. 29.

The types of answers are recorded for the various ages in Table No. 30 as follows:

I. Wrong love; flirting; pick-up-acquaintance; immature love (condemned).

II. School children's love (not condemned)

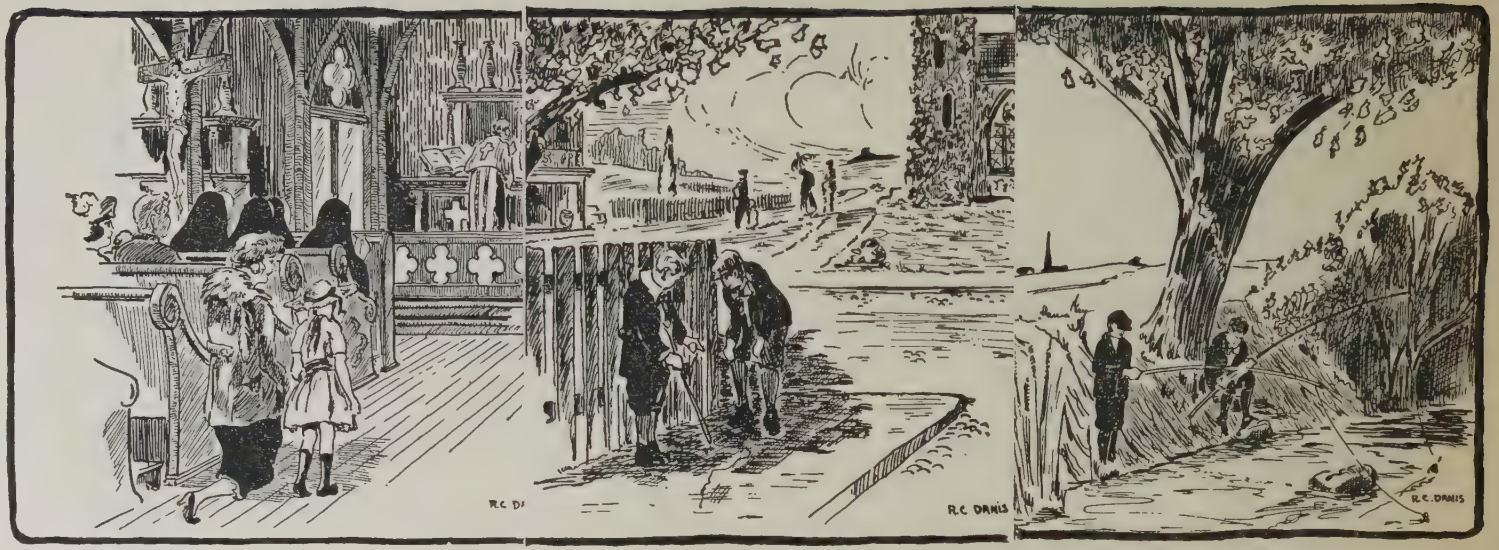
III. Love at first sight; courtship.

TABLE NO. 28

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
P. Public	2	7	35	22	49	43	58	50	57	35	34	34	20	7	4	3						
	18.2	38.9	49.4	32.0	48.0	44.7	54.5	54.5	60.4	55.7	57.5	65.3	64.6	43.8	57.2	60.0						
G. Public			5	3	12	6	20	26	21	34	33	33	20	14	16	10	9	5	7	1	5	1
			45.5	42.9	60.0	26.1	51.2	60.6	40.3	55.8	64.7	62.4	51.2	41.2	51.7	45.5	90.0	71.5	100.0	100.0	83.3	50.0
Catholic	1	2	11	15	23	34	43	48	85	67	91	108	105	154	62	95	36	55	8	20	2	3
	20.0	50.0	26.8	37.5	37.0	39.8	50.3	45.1	62.9	61.6	61.0	63.7	73.5	78.5	80.6	76.0	93.1	87.5	88.9	83.4	100.0	100.0
Total for all schools	3	9	51	40	84	83	121	124	163	136	158	175	145	175	82	108	45	60	15	21	7	4
	17.6	41.0	41.6	34.9	46.8	40.5	52.4	51.5	57.2	58.5	61.0	63.9	68.2	71.6	71.3	71.3	83.3	92.9	93.8	84.0	87.5	80.0
Total for both sexes	12		91		167		245		299		333		320		190		105		36		11	
	30.7		37.6		43.1		51.9		58.0		62.3		70.1		71.3		85.6		87.8		84.6	

TABLE NO. 29

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
P. Public	5	11	53	47	69	73	87	66	74	55	46	48	27	12	7	4						
	45.5	33.4	73.7	67.2	69.7	71.4	81.8	66.6	79.9	80.9	77.7	92.2	89.1	75.0	100.0	80.0						
G. Public			8	5	13	19	32	38	44	52	42	38	35	32	25	21	7	7	6	1	6	2
			66.6	71.5	65.0	82.7	81.9	88.5	81.4	88.9	80.6	71.8	89.6	91.5	80.8	80.9	77.8	100.0	85.7	100.0	100.0	100.0
Catholic	2	2	17	26	18	43	61	81	106	88	118	141	124	153	67	116	41	54	9	20	2	3
	50.0	50.0	43.5	66.6	29.5	51.6	70.2	77.8	78.4	81.0	79.1	83.5	88.0	79.6	93.7	94.0	93.1	85.9	100.0	83.4	100.0	100.0
Total for all schools	7	13	78	78	100	135	180	185	224	195	206	253	186	197	99	141	48	61	15	21	8	5
	46.7	59.2	44.5	67.1	55.6	67.5	77.8	77.7	79.5	81.9	79.3	84.0	88.9	81.2	90.1	91.7	90.7	87.2	93.3	84.0	100.0	100.0
Total for both sexes	20		156		235		365		419		459		383		240		109		36		13	
	54.0		53.2		61.8		77.7		80.5		82.2		84.6		90.5		88.3		87.8		100.0	



Picture No. 5

IV. Stages of love from childhood to adult life.

V. Description but no interpretation.

At the age of 12 and after children are, on the whole, keenly aware of the impropriety of the act portrayed. As they near maturity the consciousness that such actions are wrong is developed more and more.

The answers of boys and girls in this situation were filled with the popular tendency to hold the girl responsible. Boys admit freely that the boy was the aggressor—*e.g.*, "He is taking advantage of that girl"—but they add some further remark as "She should not allow it," or, "She should be more careful about where she goes and with whom." Even those interpretations, which considered the girl as being attacked, asserted that she should not have walked in the woods alone. These answers show that the child entering upon adolescence is conscious of the dangers lurking behind such an apparently innocent escapade as the love of school children.

In No. 7 three pictures again are used to represent the theme. The first portrays an apparently happy family at the breakfast table. The husband is then shown leaving for work, his wife and daughter waving goodby to him from the porch. The last drawing shows the man in a cabaret with another woman—decidedly a woman of the underworld.

Answers were not regarded as correct unless they expressed in some way the existence of marital infidelity, although it was not required that the infidelity be attributed to the husband. This is found to be a test for adult years. The percentages interpreting this picture correctly are recorded in Table No. 31.

A record of the person charged with infidelity is given below. The tendency is for more persons at all ages except at 9 and adult age, to consider the wife false rather than the husband. This is an interesting phenomenon when we consider that the picture portrays very clearly that it is the man who is unfaithful. We may assume that children are reading into this picture ideas already formed in their minds. In how far may we attribute this attitude of mind to the impressions children receive in the "movie"?

Picture No. 6

Picture No. 7

To have 55 percent of the children at 13 years interpret this picture correctly, demonstrating beyond doubt that they understand what marital infidelity is, points to a precocious development along these lines which is probably due to information imparted by moving picture shows.

Age	9	10	11	12	13	14	15	16	17	18	Ad.
	4	21	42	90	88	127	126	58	42	15	7
Man False	11.1	8.9	10.0	19.4	17.2	24.1	33.0	24.4	33.6	37.5	50.0
	5	27	67	116	166	171	179	103	61	16	2
Woman False	13.9	11.4	16.0	24.9	32.4	32.5	46.9	43.3	48.8	40.0	14.3

TABLE NO. 30

(Principle)	I		II		III		IV		V	
Sex	B	G	B	G	B	G	B	G	B	G
Age	2	5	3	3	5	5	1	0	3	6
9	13.3	22.8	20.0	13.7	33.4	22.8	6.7	.0	20.0	27.3
	29	51	21	7	34	20	0	2	31	25
10	16.5	43.9	12.0	6.0	19.4	17.2	.0	1.7	17.7	21.5
	27	52	16	18	43	40	8	7	44	41
11	15.0	26.0	8.9	9.0	23.9	20.0	4.4	3.5	22.8	20 5
	66	94	23	25	79	63	13	10	36	25
12	28.5	39.5	9.9	10.5	34.1	26.5	5.6	4.2	15.6	10.5
	91	106	33	17	86	66	7	9	31	20
13	32.3	44.5	11.7	7.1	30.5	27.7	2.5	3.8	11.0	8.4
	103	119	32	45	99	60	9	11	26	20
14	39.7	39.5	12.3	14.9	38.1	19.9	3.4	3.6	10.0	6.6
	106	99	23	50	51	42	4	15	20	17
15	50.7	40.8	11.0	20.6	24.4	17.3	1.9	6.2	9.6	7.0
	56	72	17	23	21	24	5	13	3	6
16	51.0	46.8	15.5	15.6	19.1	16.3	4.6	9.1	2.7	3.9
	24	38	5	8	18	10	2	8	2	3
17	45.4	54.3	9.5	11.4	34.0	14.3	3.8	11.4	3.8	4.3
	10	5	2	7	5	6	0	4	0	1
18	62.5	20.0	12.5	28.0	31.3	24.0	.0	16.0	.0	4.0
	3	2	1	1	4	3	0	0	0	0
Ad.	37.5	40.0	12.5	20.0	50.0	60.0	.0	.0	.0	.0

No. 8 was intended to represent gossip. Two girls are busily engaged discussing something "terrible," without being aware that the subject of their conversation is listening though hidden from their view by a palm. This picture may also be interpreted as "eavesdropping" or "jealousy." Credit was given for any of these answers.

The average child of 15 is able to interpret this picture according to the data presented in Table No. 32. In all, seven different

PICTURE No. 8

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
P. Public	3	6	22	12	38	39	51	36	45	41	29	24	16	5	4	2						
	30.0	33.4	31.9	17.2	38.8	41.3	48.0	40.0	48.6	60.3	49.0	56.1	52.8	31.3	57.2	40.0						
G. Public			3	2	10	5	18	25	29	26	39	31	23	21	15	9	7	4	6	0	6	2
			25.0	28.6	50.0	21.8	46.1	58.3	53.2	42.6	55.7	62.0	46.9	61.7	48.5	34.7	77.8	44.4	85.7	.0	100.0	100.0
Catholic	0	1	7	7	16	25	40	39	78	62	83	94	98	126	55	87	32	47	6	15	2	2
	.0	25.0	43.5	66.6	26.7	31.3	46.8	38.2	58.5	60.8	56.4	56.4	69.6	65.5	71.5	70.3	93.3	73.3	66.6	62.6	100.0	100.0
Total for all schools	3	7	32	21	64	69	109	100	152	129	141	149	137	152	74	98	39	51	12	15	8	8
	21.4	58.3	26.2	18.3	35.8	35.2	47.3	42.6	54.4	56.0	54.6	67.6	65.2	62.6	64.4	63.7	73.7	71.9	75.0	60.0	100.0	100.0
Total for both sexes	10		53		133		209		281		290		289		172		90		27		16	
	38.5		22.4		35.5		44.9		55.1		60.6		64.2		63.8		72.9		65.9		100.0	

TABLE NO. 32

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
P. Public	4	7	24	27	53	51	51	50	56	51	27	34	15	8	5	3						
	50.0	38.9	33.8	41.6	54.1	55.1	48.5	55.0	62.7	75.0	46.4	65.3	53.6	50.0	83.4	75.0						
G. Public			2	4	11	16	26	26	32	42	38	41	26	24	20	17	6	4	6	0	5	2
			18.2	57.2	55.0	69.6	66.7	60.6	59.2	68.9	71.4	80.4	70.2	75.1	64.6	73.2	75.0	57.2	85.7	.0	83.1	100.0
Catholic	1	1	19	14	29	39	41	65	89	76	85	122	111	157	53	102	38	52	7	21	2	3
	25.0	25.0	45.4	39.8	47.8	49.4	48.4	63.7	66.8	71.7	57.8	73.2	79.9	81.6	70.0	81.6	88.5	80.1	77.8	87.6	100.0	100.0
Total for all schools	5	8	45	45	93	104	118	141	177	169	150	197	152	189	78	124	44	56	13	21	7	5
	41.7	36.4	36.5	41.4	52.1	54.1	51.4	59.8	55.2	71.7	58.5	72.9	74.8	79.2	68.6	80.6	86.2	77.8	81.3	84.0	100.0	100.0
Total for both sexes	13		90		197		259		346		347		341		202		100		34		12	
	38.2		38.9		53.0		55.7		62.3		65.9		77.1		75.3		81.0		83.0		100.0	

interpretations, including the three which were accepted as correct, were given for this picture. They are presented in Table No. 33 in the following order:

I. Gossip.

II. Eavesdropping.

III. Modesty or immodesty.

IV. Neglected or "snubbed."

V. Worrying others with the story of your troubles.

VII. An apparition appearing to two girls (guardian angel, their dead mother, or sister).

"Eavesdropping" and "gossip" predominate as interpretations of this picture. "Eavesdropping" is the more general interpretation up to the age of 16 after which "gossip" is more frequently mentioned. This may be indicative of a change in the individual's outlook on society. Placing himself in the position of the young girl behind the palms who is the central figure of the picture, he develops from the offender listening to a conversation not meant for him, to the offended overhearing a bit of gossip about him-

TABLE NO. 33

(Principle)	I		II		III		IV		V		VII		VIII	
Sex	B	G	B	G	B	G	B	G	B	G	B	G	B	G
Age	1	4	4	8	0	1	0	1	0	1	1	1	0	1
9	8.3	9.1	33.3	18.2	.0	4.6	.0	4.6	.0	4.6	8.3	4.6	.0	4.6
	13	15	29	32	1	1	8	10	0	1	6	2	0	1
10	10.5	13.8	23.5	29.4	0.8	0.9	64.8	9.2	.0	0.9	48.6	1.8	.0	0.9
	22	37	59	52	1	0	26	11	0	0	12	3	2	0
11	12.3	19.2	33.0	27.0	0.6	.0	14.6	5.7	.0	.0	6.7	1.6	1.1	.0
	29	56	75	74	31	0	0	21	0	2	14	7	5	2
12	12.6	23.9	32.7	31.5	13.5	.0	.0	8.9	.0	0.9	61.0	3.0	21.8	0.9
	73	69	96	86	2	1	11	19	0	0	10	6	5	1
13	22.8	29.2	30.0	36.5	6.2	0.4	34.3	8.1	.0	.0	31.2	2.5	15.6	0.4
	58	108	85	82	1	6	23	16	2	2	7	4	6	5
14	22.6	40.0	33.2	30.3	0.4	2.2	9.0	5.9	0.8	0.7	2.7	1.5	2.3	1.9
	67	81	81	99	4	2	11	13	0	1	5	1	6	3
15	33.0	33.9	39.8	41.5	19.7	0.8	54.1	54.5	.0	0.4	24.6	0.4	29.5	1.3
	28	75	44	40	2	2	8	9	0	1	6	2	2	3
16	24.6	48.8	38.7	26.0	1.8	1.3	7.0	5.9	.0	0.7	5.3	1.3	1.8	2.0
	27	44	15	17	0	4	2	0	0	0	0	0	2	2
17	52.9	61.2	29.4	23.6	.0	5.6	3.9	.0	.0	.0	.0	.0	3.9	2.8
	7	9	8	9	0	0	0	1	0	1	0	1	0	0
18	43.8	36.0	50.0	36.0	.0	.0	.0	4.0	.0	.0	.0	4.0	.0	.0
	6	2	1	1	0	0	0	0	0	0	0	0	0	0
Ad.	85.7	40.0	14.3	20.0	.0	.0	.0	.0	.0	.0	.0	.0	.0	.0

self. But whatever this change may mean subjectively in the development of the individual, it marks, objectively, the ability to distinguish and the tendency to interpret in terms of a greater wrong at a more mature age.

The value of the pictures lies in the fact that no interpretation of the situation presented is possible unless the child is familiar with it and understands something of its significance. An interpretation of a picture, therefore, shows beyond question of doubt that the child has some knowledge of the subject suggested, and that the principles which he reveals in his interpretation disclose the ideals by which he judges conduct.

CHAPTER VI

Results obtained by Direct Questioning and Special Tests

We will next consider in the order in which they were presented to the children, the groups of questions in Part II of our blank. The subject is asked in the first test whether or not he considers it a sin to do certain things. There is recorded in the Tables following the absolute numbers and the percentages of those answering in the affirmative.[1] The questions require the answer "Yes" or "No" to a specific act universally considered, that is, without regard for exceptions to the rule. The results recorded in all the Tables which follow give the percentage of children answering "Yes" to the question, regardless of whether or not it is the correct answer.

Is it a sin to stay away from church on Sunday?

Table No. 34 below indicates that the response of the majority of children whether from the public schools or the Catholic schools is an affirmative one. If we consider the lowest percentages between the ages of ten and sixteen inclusive, we find the following: S. Public—Age 14 B—56.3 percent;—P. Public—Age 15 B—66.7 percent;—G. Public—Age 11 G—60.9 percent;—Catholic—Age 12 G—96.8 percent.

The total for all schools shows the lowest average for the boys to be 89.0 percent, given at 14 years and for the girls 90.1 percent given at 13 years. The final average shows that the lowest score between 10 and 16 years is made at 12 years where the average is 90.2 percent.

It is to be noted that the percentage of affirmative answers is higher at every age for Catholic than for public school children and that whereas, at the higher ages notably from 13 on, the percentages decline for the public school subjects, they do not for the Catholic. This variation is to be expected because of differences in doctrinal teaching of Catholic and non-Catholic. The answer "Yes" is the correct one to this question for all ages.

[1] For explanation of form of Table see p. 22.

TABLE NO. 34

Is it a sin to stay away from church on Sunday?

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public									0	0	3	3	10	3	10	6	9	10	5	9	3	3		1				
									.0	.0	100.0	100.0	90.9	60.0	90.9	66.7	56.3	90.9	83.3	81.8	100.0	100.0		50.0				
P. Public							1	0	10	13	21	19	26	24	26	23	15	11	6	2	3	2						
							100.0	.0	76.9	92.9	95.6	95.0	84.0	85.7	74.4	85.1	71.4	84.6	66.7	100.0	100.0	100.0						
G. Public									8	12	18	14	27	34	38	48	38	43	28	25	19	15	7	8	9	1	2	2
									100.0	100.0	90.0	60.9	75.1	77.2	82.5	84.0	79.0	86.0	73.6	80.8	67.8	83.4	63.6	100.0	81.8	33.3	33.3	66.7
Catholic							20	14	90	72	94	117	107	103	140	81	150	148	149	183	81	124	44	69	9	24	2	13
							100.0	100.0	98.1	100.0	97.8	100.0	98.4	96.8	99.4	98.8	99.0	99.2	100.0	100.0	100.0	99.2	100.0	98.7	100.0	92.4	100.0	100.0
C. I.	8	4	17	20	9	19	5	2	13	1																		
	100.0	100.0	94.5	100.0	100.0	100.0	100.0	100.0	100.0	100.0																		
C. I. W.	3	6	5	13	6	6	3	3	6	6	2	1																
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0																
Total for all schools	11	10	22	33	15	25	29	19	127	104	138	154	170	164	214	158	212	212	188	219	106	140	51	78	18	25	4	15
	100.0	100.0	95.5	100.0	100.0	100.0	100.0	100.0	96.5	98.8	96.6	93.9	90.1	90.2	92.1	90.1	89.0	95.4	92.1	96.4	92.2	96.6	92.8	97.5	90.0	86.3	50.0	93.8
Total for both sexes	21		55		40		48		231		292		334		372		424		407		246		129		43		19	
	100.0		98.2		100.0		100.0		97.0		94.9		90.2		91.1		92.0		94.8		95.7		95.5		87.7		79.2	

Is it a sin to go to bed without saying your prayers? (Table No. 35).

This second question of religious duty shows that the vast majority of children do consider neglecting one's prayers a sin. At the age of 6 the belief in the obligation is practically unanimous and continues to be held by almost all children up to the age of 11. In the Catholic schools all averages up to the age of 15 are over 90 percent. After this age scepticism regarding the existence of this duty increases and is more apparent in the boys than in the girls. At 17, out of a total number of forty-four cases of Catholic boys but twenty-five or 56.8 percent consider this a sin, while at the same age 87.2 percent of the girls hold it a sin. In the final summation it will be noted that the maximum percentage of affirmative answers is given at 11 years and that with the exception of the 12 year-old average percentage which falls below the 13 year-old average, there is a gradual lowering of percentages until at adult age it reaches 70.9 percent.

These averages point to the fact that children of all denominations consider prayer an important duty. As to the morality of the problem of saying one's prayers, there is a religious obligation for man to ask God for the grace and help of which he stands in need. At least those who recognize the Christian concept of God will accept this principle. It would, therefore, be morally wrong to neglect prayer totally. There is, however, no clearly defined obligation to pray every morning or evening. Children at an early age should be taught to develop the habit of morning and evening prayer. A child who voluntarily neglects an act which tends to the development of this habit may perhaps be looked upon as guilty of a trivial offense against the law of man's duty of prayer. The point on which one should insist at an early age should be the duty of developing the habit, and not that occasional omissions are grievously wrong. In our paper we considered an answer "Yes" as correct inasmuch as it showed the existence of a moral consciousness that is fundamentally correct. Though Moral Theology may technically declare that a single omission of night prayers is not in itself sinful, neverthe-

TABLE NO. 35

Is it a sin to go to bed without saying your prayers?

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public									2		3	3	10	3	10	7	14	11	6	11	3	3	0	2				
									100.0		100.0	100.0	90.9	60.0	90.9	77.8	87.5	100.0	100.0	100.0	100.0	100.0	.0	100.0				
P. Public							1	0	13	13	19	19	27	26	30	26	20	13	6	2	2	2						
							100.0	.0	100.0	92.9	86.5	95.0	87.2	92.8	85.8	96.3	95.2	100.0	66.7	100.0	66.7	100.0						
G. Public									7	12	20	23	30	41	40	55	40	47	30	29	26	15	8	7	8	2	2	3
									87.5	100.0	100.0	100.0	83.4	93.1	86.8	96.3	83.2	94.0	78.9	93.7	92.8	83.4	72.7	87.5	72.7	66.7	33.3	100.0
Catholic							18	14	89	69	94	118	101	96	136	76	142	146	123	158	63	100	25	61	6	21	1	11
							90.0	100.0	97.0	94.5	97.8	97.9	92.9	90.2	96.6	92.7	93.7	92.0	82.4	86.9	78.7	81.0	56.8	87.2	66.7	80.9	50.0	84.6
C. I.	8	4	18	19	9	19	5	2	13	1																		
	100.0	100.0	100.0	95.0	100.0	100.0	100.0	100.0	100.0	100.0																		
C. I. W.	3	6	5	13	6	6	3	3	6	6	2	1																
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0																
Total for all schools	11	10	23	32	15	25	27	19	128	103	138	164	168	166	216	164	216	217	165	200	94	116	33	70	14	23	3	14
	100.0	100.0	100.0	97.0	100.0	100.0	93.2	100.0	97.3	95.8	96.6	98.4	89.0	91.3	92.9	93.5	90.7	93.3	80.9	88.0	81.8	81.2	60.1	87.5	70.0	79.4	38.0	87.5
Total for both sexes	21		55		40		46		231		302		334		380		433		365		210		103		37		17	
	100.0		98.1		100.0		95.7		96.6		97.5		90.2		93.1		92.2		85.0		81.7		76.2		75.5		70.9	

less our data show that children who have no conscience on this point are abnormal in their moral development. The answer "Yes" is scored plus up through the 18 year-old group—the average adult may answer either "Yes" or "No."

Is it a sin not to say "grace" before meals? (Table No. 36.)

This third question also concerns religious duty, yet a duty of much less importance than either of the others considered. It is found that little children do not show much power of discrimination in regard to the duty mentioned, but that from 9 years where the percentage of affirmative answers drops below eighty for the first time, there is a regular decrease in the percentages until the 16 year-old level, when they fall below 50.0 percent, and remain below this limit through the adult age group. The normal child up to the age of 11, it may be said, will answer "Yes" to this question, but beyond that age the answer will be doubtful, depending presumably on the training received. The child who answers "No" before the age of 11 is more developed, for some reason, than the average child of his age.

Is it a sin to talk about someone you do not like? (Table No. 37.)

In this question the principle involved changes from one of religious duty to that of charity to our neighbor. The question was given in its present form rather than simply "to talk about someone" because it was felt that often the individual allows his performance of a moral duty to be influenced by his emotions. Thus, if one recognizes a duty of charity to those who are naturally repugnant to him, we may conclude he will recognize this duty generally.

The data given in Table No. 37 shows that all public school children whether they are from the city or from the suburban districts, have about the same sense of responsibility in regard to the character of their neighbor. Catholic school children show a slightly greater awareness of this obligation than do the public school children and in all cases girls seem to feel the responsibility more than boys do. A consideration of the final summation between the ages of 10 and 16, at each of which years we have

TABLE NO. 36

Is it a sin not to say "grace" before meals?

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public										2 100.0	2 66.7	3 100.0	8 88.9	2 40.0	7 63.6	5 55.6	14 87.5	11 100.0	6 100.0	5 45.5	2 66.7	3 100.0		0 .0				
P. Public							0 .0		12 92.3	11 78.5	16 72.8	19 95.0	24 77.5	22 78.5	23 65.8	20 74.0	15 71.4	9 69.2	5 55.6	1 50.0	1 33.3	1 50.0						
G. Public									8 100.0	10 83.3	15 75.0	18 78.3	20 55.6	34 77.2	34 73.8	39 68.2	28 58.2	42 84.0	26 68.4	20 60.6	17 60.7	15 78.9	5 45.5	4 50.0	6 54.5	1 33.3	2 33.3	2 66.7
Catholic							11 55.0	14 100.0	67 73.0	57 79.2	68 81.1	88 73.0	69 63.5	63 59.2	97 68.9	47 57.3	102 67.3	94 63.0	90 61.2	105 57.8	35 43.1	54 43.7	16 36.3	31 44.3	3 33.3	6 23.1	1 50.0	4 30.8
C. I.	8 100.0	4 100.0	18 100.0	17 85.0	8 88.9	17 89.4	4 80.0	2 100.0	13 100.0	1 100.0																		
C. I. W.	3 100.0	6 100.0	4 80.0	13 100.0	4 66.7	5 83.3	3 100.0	3 100.0	3 50.0	6 100.0	2 100.0	1 100.0																
Total for all schools	11 100.0	10 100.0	22 95.7	30 90.9	12 80.0	22 88.0	18 62.1	19 100.0	103 78.3	87 84.4	103 72.1	129 77.4	121 64.1	121 66.6	161 69.2	111 63.3	159 70.1	156 66.8	127 62.9	131 57.2	55 47.9	68 47.6	21 38.2	35 44.8	9 45.0	7 24.2	3 38.0	6 37.5
Total for both sexes	21 100.0		52 93.1		34 85.0		37 77.1		190 79.8		232 74.5		242 65.3		272 66.6		315 67.7		258 60.1		123 47.7		56 42.0		16 32.6		9 37.5	

results on more than two hundred subjects, shows that the largest percentage answer in the affirmative at 10 years after which there is a slight decrease for two years, then at 13 an increase which continues until 16 at which time there is another decrease. This second decrease continues through the 17, 18 and adult groups. This test seems to indicate that belief in the moral responsibility of the individual to respect the character of his neighbor is widespread but that there is a dulling of moral acumen on this point in the later years of adolescence and early adult life. However, the average subject up through the age of 18 answers "Yes" to this question.

Is it a sin to talk in school? (Table No. 38.)

This question is so simple and the answer so obviously "No" that it was thought to be almost worthless. The Table below which gives in absolute numbers and in percent, the number answering "Yes" to the question shows how widespread is the misconception of the obligation. Even at 16 the final summation shows 35.8 percent of the cases answering "Yes" to the question while at 6 years all cases considered hold it a sin. This is considered sinful by a higher percentage of the children in the Catholic schools than of those in the public schools; and in general, the girls are more inclined to think it so than the boys.

The questions, *Is it a sin to throw snowballs?* and *Is it a sin to throw snowballs when forbidden to do so?,* were given for the purpose of seeing at what age children differentiate between an act that is morally indifferent and the same act when it has become morally significant because it is prohibited by lawful authority. A comparison of the results shows that this power of differentiation is noticeable at 9 and is clearly defined by the age of 12. Both Tables below present the children answering "Yes" to these questions. The answer "No" is, of course, the only one credited for the first question; "Yes" is the correct answer to the second question. The results for these questions are tabulated in Tables No. 39 and 40, respectively.

TABLE NO. 37

Is it a sin to talk about someone you do not like?

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
(School)									0	1	3	3	10	5	9	8	9	11	5	9	2	3		2				
S. Public									.0	50.0	100.0	100.0	90.9	100.0	81.8	88.9	56.3	100.0	83.3	81.8	75.0	100.0		100.0				
P. Public							0		13	13	14	13	23	26	23	23	18	13	7	2	3	2						
							.0		100.0	92.9	63.7	95.0	74.3	92.8	82.9	85.1	85.7	100.0	77.8	100.0	100.0	100.0						
G. Public									6	11	16	22	26	21	33	48	34	43	31	26	15	12	7	6	9	1	3	2
									75.0	91.6	80.0	95.7	74.4	47.7	67.3	84.0	70.7	87.7	81.5	78.8	53.6	89.0	63.6	75.0	81.8	33.3	50.0	66 7
Catholic							17	14	76	71	84	110	95	93	125	77	133	131	130	169	63	112	36	60	6	20	2	10
							85.0	100.0	83.6	98.7	87.4	91.3	87.4	87.4	88.8	93.9	87.8	87.8	88.4	93.0	77.5	90.7	85.7	85.8	66.7	77.0	100.0	76.9
C. I.	8	4	15	15	9	18	4	2	12	1																		
	100.0	100.0	83.4	80.0	100.0	94.7	80.0	100.0	92.3	100.0																		
C. I. W.	3	6	4	12	6	5	3	3	5	6	2	1																
	100.0	100.0	80.0	92.3	100.0	83.3	100.0	100.0	83.3	100.0	100.0	100.0																
Total for	11	10	19	27	15	23	24	19	112	103	119	155	154	144	190	156	194	198	173	206	83	129	43	66	15	21	5	12
all schools	100.0	100.0	82.7	81.8	100.0	90.0	82.8	100.0	85.1	95.7	83.3	93.0	83.2	79.2	81.7	88.9	81.9	89.1	85.6	90.2	72.2	90.3	81.3	84.5	75.0	75.0	62.5	75.0
Total for	21		46		38		43		215		274		298		346		392		379		212		109		36		17	
both sexes	100.0		82.3		95.0		89.4		90.3		88.5		80.8		84.8		85.5		88.3		82.5		82.8		75.0		70.9	

TABLE NO. 38

Is it a sin to talk in school?

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public										2	1	3	4	2	4	4	4	7	5	5	2	2		1				
										100.0	33.3	100.0	36.4	40.0	36.4	44.4	25.0	63.6	83.3	45.4	66.7	66.7		50.0				
P. Public							1		9	9	14	17	17	20	24	19	5	7	3	1	1	0						
							100.0		69.2	64.3	63.7	85.0	54.9	71.4	68.6	70.3	23.8	53.8	33.3	50.0	33.3	.0						
G. Public									5	6	10	22	14	21	20	24	14	21	11	10	9	4	1	8	2	1	0	0
									62.5	50.0	50.0	95.7	38.9	47.7	43.4	42.0	29.1	42.8	28.9	30.3	32.1	22.2	8.3	100.0	18.2	33.3	.0	.0
Catholic							12	6	57	55	67	80	78	76	92	52	82	92	65	108	23	52	9	19	1	6	2	4
							60.0	42.8	62.7	76.5	71.8	66.4	71.8	71.4	65.3	63.4	54.1	61.6	44.2	59.4	28.3	42.1	20.4	27.2	11.1	23.1	100.0	30.8
C. I.	8	4	17	18	9	18	5	2	13	1																		
	100.0	100.0	94.5	90.0	100.0	94.7	100.0	100.0	100.0	100.0																		
C. I. W.	3	6	4	13	4	5	3	3	5	6	2	1																
	100.0	100.0	80.0	100.0	66.7	83.3	100.0	100.0	83.3	100.0	100.0	100.0																
Total for all schools	11	10	21	31	13	23	21	11	89	79	82	123	113	119	140	99	105	127	84	124	35	58	10	27	3	7	2	4
	100.0	100.0	91.4	93.9	86.7	95.9	72.5	57.9	67.6	74.7	64.4	73.8	59.9	65.5	60.2	56.4	45.7	55.6	41.9	51.8	30.5	40.0	17.9	19.7	15.0	25.9	25.0	25.0
Total for both sexes	21		52		36		32		168		205		232		239		232		208		93		37		10		6	
	100.0		93.1		92.2		66.6		70.6		69.3		62.6		58.6		50.8		46.2		35.8		27.9		21.3		25.0	

TABLE NO. 39

Is it a sin to throw snowballs? (Percent answering YES.)

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public										1	1	0	4	2	4	4	6	5	3	6	1	2		2				
										50.0	33.3	.0	36.4	40.0	40.0	44.4	37.5	45.4	50.0	54.5	33.3	66.7		100.0				
P. Public							1		7	5	12	15	13	11	10	10	3	0	1	1	1	0						
							100.0		53.8	35.7	54.6	75.0	42.0	39.3	27.8	37.0	14.3	.0	11.1	50.0	33.3	.0						
G. Public									5	3	5	8	3	12	10	23	11	16	9	12	4	1	0	7	2	1	0	0
									62.5	25.0	25.0	26.1	8.3	27.2	21.7	40.3	22.9	34.1	23.7	37.6	14.3	11.1	.0	87.5	18.2	33.3	.0	.0
Catholic							5	4	22	31	23	32	24	26	23	11	22	13	13	14	3	8	2	3	1	3	1	0
							25.0	28.6	24.2	43.1	23.9	26.6	22.1	24.4	16.3	13.4	14.5	8.8	8.8	7.7	3.7	6.5	4.5	4.3	11.1	11.6	50.0	.0
C. I.	7	3	16	17	8	18	4	2	11	1																		
	87.5	75.0	99.0	85.0	88.9	94.7	100.0	100.0	84.6	100.0																		
C. I. W.	3	6	3	12	2	4	3	2	3	3	1	1																
	100.0	100.0	60.0	92.3	33.3	66.7	100.0	66.7	50.0	50.0	50.0	100.0																
Total for all schools	10	9	19	29	10	22	13	8	48	44	42	56	44	51	47	48	42	34	26	33	9	11	2	10	3	4	1	0
	90.9	90.0	82.7	93.7	66.7	88.0	46.4	42.1	36.5	40.9	29.4	33.6	23.8	28.1	20.3	27.4	17.7	15.5	12.9	14.5	7.8	7.7	4.5	12.8	15.0	10.4	12.5	.0
Total for both sexes	19		48		32		21		92		98		95		95		76		59		20		12		7		1	
	90.4		88.8		80.0		44.7		38.6		32.1		25.7		23.4		16.7		13.7		7.7		9.7		14.6		4.8	

TABLE NO. 40

Is it a sin to throw snowballs when forbidden to do so?

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
(School)																												
S. Public									2		2	0	11	4	9	7	15	10	5	10	1	2		2				
									100.0		66.7	.0	100.0	80.0	90.0	77.8	93.8	90.9	83.3	90.9	33.3	66.7		100.0				
P. Public							0		12	53	22	20	30	27	33	26	19	13	9	2	3	2						
							.0		92.3	77.9	100.0	100.0	96.9	96.4	94.4	97.2	90.4	100.0	100.0	100.0	100.0	100.0						
G. Public									7	11	20	22	35	44	43	54	44	43	34	32	26	12	10	8	10	2	5	3
									87.5	91.6	100.0	95.7	94.5	100.0	93.3	94.5	91.5	91.6	89.4	100.0	92.8	89.0	90.9	100.0	90.9	66.7	83.3	100.0
Catholic							19	14	83	69	94	117	101	102	135	79	150	147	144	183	72	119	42	67	9	26	2	13
							95.0	100.0	91.2	95.9	95.5	97.1	92.9	95.9	93.9	96.4	99.0	99.9	97.9	100.0	90.0	96.4	95.3	95.8	100.0	100.0	100.0	100.0
C. I.	8	4	17	18	9	19	5	2	12	1																		
	100.0	100.0	94.5	90.0	100.0	95.0	100.0	100.0	92.3	100.0																		
C. I. W.	3	6	5	13	6	5	3	3	6	5	1	1																
	100.0	100.0	100.0	100.0	100.0	83.3	100.0	100.0	100.0	83.3	50.0	100.0																
Total for all schools	11	10	22	31	15	24	27	19	120	141	139	160	177	177	220	166	228	213	192	227	102	135	52	75	19	28	7	16
	100.0	100.0	95.7	93.9	100.0	92.4	93.2	100.0	91.2	87.4	97.3	96.0	93.8	97.4	95.5	94.6	96.2	97.1	95.0	99.4	89.8	94.5	94.6	96.0	95.0	96.6	87.5	100.0
Total for both sexes	21		53		24		46		261		299		354		386		441		419		237		127		47		24	
	100.0		94.8		97.6		95.7		89.6		96.6		95.6		95.3		96.6		97.2		92.2		95.3		95.9		95.9	

Is it a sin to tell or listen to a bad joke or story?, and *Is it a sin to look at pictures that are not nice?*, were designed to bring out the attitude of the child on the obligation to keep one's mind pure. The increase of belief in the conviction that it is a sin shown by the children in the Catholic schools and the similar increase shown by the public school girls at the higher ages as compared with the decrease of belief shown by the public school boys, is worthy of note. Is it possible that this is an indication of the double standard of morality so prevalent in our society? The percentages of the children giving correct responses at 6 and 7 are lower comparatively than those at the higher ages. This can hardly be due to the fact that the younger children consider these things less wrong than older children but rather that they do not comprehend the problem given them. On the other hand the number of correct answers at these lower ages indicates that the wording of the question was faulty. The children knew, of course, that it was wrong to do anything that was not "nice" or that was "bad" and answered correctly although they had no specific insight into the problem presented (Tables No. 41 and 42).

A moral situation which the child is occasionally called upon to meet is suggested in the question *Is it a sin to keep the change if the clerk gives you too much?* The large majority answer in the affirmative which is the answer credited. However, the children from the semi-rural districts represented by G. Public and S. Public schools are slightly less positive than are the city children represented by P. Public and the Catholic schools. At practically all ages also the girls show a higher percentage than the boys. The difference in both cases, however, is so small as to be negligible (Table No. 43).

Is it a sin to fight? (Table No. 44.)

The 6-year-olds are thoroughly convinced that it is, but as we increase the age the conviction becomes less marked. However, even at the higher ages at least one-half the cases consider the act wrong. The attitude of the younger children on this question may be due to the fact that usually fighting involves an

TABLE NO. 41

Is it a sin to tell or listen to a bad joke or story?

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public									2		2	3	10	5	8	7	14	11	5	9	2	2	2					
									100.0		66.7	100.0	90.9	100.0	80.0	77.8	87.5	100.0	83.4	81.8	66.7	100.0	100.0					
P. Public							1		12	13	21	20	27	25	33	25	18	13	7	2	3	2						
							100.0		92.3	92.9	95.6	100.0	87.2	89.2	94.3	92.5	85.7	100.0	77.8	100.0	100.0	100.0						
G. Public									8	11	18	22	32	40	38	50	39	43	32	29	20	16	8	8	11	1	2	1
									100.0	91.6	90.0	95.7	94.1	90.8	82.5	87.5	81.1	91.6	81.9	90.8	71.4	89.0	72.7	100.0	100.0	33.3	33.3	33.3
Catholic							20	12	85	72	94	119	102	101	136	78	151	148	143	182	80	122	44	69	9	24	2	12
							100.0	92.3	93.5	100.0	97.8	98.8	93.8	94.9	96.6	95.2	99.7	100.0	97.2	99.9	98.4	98.8	100.0	98.7	100.0	92.4	100.0	92.3
C. I.	5		7		8	8	5	0	13	1																		
	83.4		87.5		75	100.0	100.0	.0	100.0	100.0																		
C. I. W.					1	1	1	2	6	4	2	1																
					100.0	50.0	100.0	100.0	100.0	100.0	100.0	100.0																
Total for all schools	5		7		4	9	27	14	124	103	137	165	171	171	215	160	222	215	187	212	105	138	52	77	20	25	4	13
	83.4		87.5		80.0	90.0	96.4	94.2	84.2	98.0	95.9	69.0	90.6	94.1	92.7	91.2	93.5	98.5	92.6	97.5	91.4	97.1	94.6	98.6	100.0	86.3	50.0	81.3
Total for both sexes	5		7		13		41		227		252		342		375		437		409		243		129		45		17	
	83.4		87.5		86.7		95.5		95.8		81.1		92.3		92.3		95.7		95.7		94.4		96.8		91.8		70.9	

TABLE NO. 42

Is it a sin to look at pictures that are not nice?

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public										1	2	3	11	4	8	8	12	11	4	10	2	2		2				
										50.0	66.7	100.0	100.0	80.0	80.0	88.9	75.0	100.0	66.7	90.9	66.7	100.0		100.0				
P. Public							1		11	13	18	20	26	25	32	25	17	13	7	2	3	2						
							100.0		84.6	92.9	81.9	100.0	84.0	89.3	91.5	92.5	80.9	100.0	77.8	100.0	100.0	100.0						
G. Public									7	11	18	21	31	41	38	50	39	43	34	29	19	17	8	8	11	1	2	2
									87.5	91.6	90.0	91.4	83.7	93.1	82.5	84.5	81.1	91.6	87.0	90.8	67.8	94.5	72.7	100.0	100.0	33.3	33.3	66.7
Catholic							18	18	85	72	91	116	103	102	137	81	149	146	144	179	74	122	44	67	8	26	2	12
							90.0	100.0	93.5	100.0	96.5	97.4	94.8	95.9	97.3	98.8	98.3	99.3	97.9	98.5	94.7	98.8	100.0	95.8	88.9	100.0	100.0	92.3
C. I.	4		6		1	8	5		13	1																		
	66.7		75.0		100.0	100.0	100.0		100.0	100.0																		
C. I. W.					1	1	1	2	6	4	2	1																
					100.0	50.0	100.0	100.0	100.0	100.0	100.0	100.0																
Total for all schools	4		6		2	9	25	15	122	101	131	161	171	172	215	164	217	213	189	220	98	139	52	75	19	27	4	14
	66.7		75.0		100.0	90.0	92.5	100.0	92.7	97.0	91.7	96.6	90.6	94.6	92.7	92.6	91.4	97.6	93.6	96.6	87.2	97.3	94.6	96.0	95.0	93.2	50.0	87.5
Total for both sexes	4		6		11		40		223		292		343		379		430		409		237		127		46		18	
	66.7		75.0		91.6		95.2		95.0		94.9		92.3		92.9		94.2		95.7		93.1		95.3		93.8		75.1	

TABLE NO. 43

Is it a sin to keep the change if the clerk gives you too much?

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
(School)										1	2	3	10	5	9	9	14	10	5	10	2	2		2				
S. Public										50.0	66.7	100.0	90.9	100.0	90.0	100.0	87.5	90.9	83.4	90.9	66.7	100.0		100.0				
P. Public							1		13	13	21	18	30	27	34	27	20	13	8	2	3	2						
							100.0		100.0	92.9	95.6	90.0	96.9	96.4	97.2	100.0	95.2	100.0	88.9	100.0	100.0	100.0						
G. Public									7	12	20	21	33	43	39	52	41	43	38	30	25	17	10	8	11	2	3	3
									87.5	100.0	100.0	91.4	91.7	97.6	84.6	93.1	85.3	91.6	97.3	93.9	89.3	94.5	90.9	100.0	100.0	66.7	50.0	100.0
Catholic							18	13	86	71	92	115	102	100	134	81	148	146	136	181	76	123	40	69	8	25	2	13
							90.0	100.0	94.6	98.7	97.5	96.6	93.8	94.0	95.1	98.8	97.7	99.3	92.5	99.6	93.5	99.6	90.8	98.7	88.9	96.3	100.0	100.0
C. I.	8	3	17	18	8	18	5	2	13	1																		
	100.0	75.0	94.5	94.7	88.9	100.0	100.0	100.0	100.0	100.0																		
C. I. W.	2	5	4	13	5	4	3	3	6	6	2	1																
	66.7	83.4	80.0	100.0	83.4	66.7	100.0	100.0	100.0	100.0	100.0	100.0																
Total for	10	8	21	31	13	22	27	18	125	104	137	158	175	175	216	169	223	212	187	223	106	140	50	79	21	27	5	16
all schools	90.9	80.0	91.4	97.0	86.7	91.7	93.2	100.0	95.0	86.3	95.9	94.8	92.8	96.3	93.1	96.3	93.9	97.3	92.6	97.9	92.2	98.0	90.9	98.8	95.5	93.1	62.5	100.0
Total for	18		52		35		45		229		295		350		385		435		410		246		129		48		21	
both sexes	85.7		94.6		89.6		95.9		96.2		95.9		94.5		94.7		96.1		95.9		95.7		97.0		94.1		87.5	

TABLE NO. 44

Is it a sin to fight?

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public									2		2	3	10	4	5	9	9	8	3	6	2	2	1					
									100.0		66.7	100.0	90.9	80.0	50.0	100.0	56.3	72.7	60.0	66.7	66.7	100.0	50.0					
P. Public							1		12	11	16	20	23	24	25	22	18	12	7	1	2	2						
							100.0		92.3	78.5	72.8	100.0	74.3	85.7	71.5	81.4	61.9	92.3	77.8	50.0	66.7	100.0						
G. Public									8	12	20	19	21	40	32	44	30	41	16	23	15	12	6	5	2	2	2	1
									100.0	100.0	100.0	82.7	60.1	90.8	69.4	77.0	62.4	87.3	41.0	75.9	53.6	66.7	54.5	62.5	18.2	66.7	33.3	33.3
Catholic							14	13	81	70	78	113	97	94	117	77	125	125	102	146	48	91	27	40	4	17	1	9
							70.0	100.0	89.1	97.3	82.7	94.9	89.2	88.4	63.1	93.9	82.5	85.0	69.4	80.3	59.0	73.7	61.3	57.2	44.4	65.5	50.0	69.2
C. I.	8	4	16	19	9	18	5	2	13	1																		
	100.0	100.0	88.8	95.0	100.0	100.0	100.0	100.0	100.0	100.0																		
C. I. W.	3	6	5	13	6	4	3	3	6	6	2	1																
	100.0	100.0	100.0	100.0	100.0	66.7	100.0	100.0	100.0	100.0	100.0	100.0																
Total for all schools	11	10	21	32	15	22	23	18	120	102	118	156	151	162	179	152	177	186	128	176	67	103	33	46	6	19	3	10
	100.0	100.0	91.4	97.0	100.0	91.7	79.4	100.0	91.2	94.9	82.6	93.6	81.5	89.1	77.1	86.6	74.5	85.4	63.9	77.8	58.3	72.1	60.1	57.5	30.0	65.6	42.9	62.5
Total for both sexes	21		53		37		41		222		274		313		331		363		304		170		79		25		13	
	100.0		94.9		94.7		87.3		93.2		89.1		84.8		81.4		80.0		71.4		66.1		58.5		51.0		76.4	

act of disobedience and as is shown elsewhere, to obey is the first moral law which the child knows. The answer "Yes" is counted correct through the age of 14 after which age, the response cannot be scored as either correct or incorrect.

Is it a sin to cheat? (Table No. 45.)

"To cheat" is universally considered a wrong thing to do, if we may judge from the large percentages answering this question in the affirmative. "Yes" is, therefore, the correct answer to this question at all ages.

Is it a sin to flirt? (Table No. 46.)

The answer of a large group of adults on this question would be enlightening considering the prevalency of the habit. While we may say definitely that it is not a sin in the sense in which the word "flirting" is usually understood, that is, as the attempt to merely attract the attention of a person of the opposite sex, nevertheless it is admittedly vulgar. The results at 6 and 7 in our Table may be thrown out because the child when asked to explain his answer either could not do so or had a false concept of what "to flirt" meant. A false moral concept of this action is certainly prevalent among children—more so among girls at all ages than among boys—but it tends to correct itself as the child grows older. However, the number persisting in this concept even at adult age is surprising. In scoring the answers to this question "Yes" is counted the correct answer for the average child through the age of 11, after which age the answer cannot be scored as either right or wrong.

Group II presents a series of simple situations which the child is asked to solve. Each of these situations involves some moral concept.

The first problem, *What should you do if you saw a lady in front of you drop a five dollar bill?,* proves by the almost unanimous reply "Pick it up and give it to her," that honesty as a fundamental principle, is grasped by the child at a very early age. Only an answer which brings out this principle of honesty is credited (Table No. 47).

TABLE NO. 45

Is it a sin to cheat?

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
(School)																												
P. Public							1		12	13	22	20	28	27	30	23	19	13	8	2	3	2						
							100.0		92.3	92.9	100.0	100.0	90.4	96.4	88.2	100.0	90.4	100.0	88.9	100.0	100.0	100.0						
G. Public									7	12	20	23	29	43	41	52	45	45	35	31	27	17	11	8	11	1	6	3
									87.5	100.0	100.0	100.0	93.7	97.6	93.1	94.6	93.6	97.7	100.0	93.9	96.4	94.5	100.0	100.0	100.0	100.0	100.0	100.0
Catholic							19	12	83	68	91	119	98	94	135	81	147	142	123	180	71	122	42	66	8	26	1	13
							95.0	92.3	92.1	100.0	96.5	100.0	90.2	95.9	95.9	98.8	97.0	97.9	98.4	99.0	95.9	98.8	97.8	95.7	88.9	100.0	50.0	100.0
C. I.	8	4	15	17	9	13	5	2	13	1																		
	100.0	100.0	93.8	89.4	100.0	100.0	100.0	100.0	100.0	100.0																		
C. I. W.	3	5	5	13	5	4	3	3	6	6	2	1																
	100.0	83.4	100.0	100.0	83.4	66.7	100.0	100.0	100.0	100.0	100.0	100.0																
Total for all schools	11	9	20	30	14	17	28	17	121	100	140	163	155	164	206	156	211	200	166	213	101	137	53	74	20	27	7	16
	100.0	90.0	95.2	93.9	100.0	100.0	96.6	94.5	93.2	100.0	98.0	100.0	89.9	91.8	93.9	98.3	96.0	98.6	97.9	98.0	96.1	97.1	98.1	96.2	95.2	100.0	87.5	100.0
Total for both sexes	20		50		31		45		221		303		319		362		411		379		238		127		47		23	
	95.2		94.5		91.1		95.9		96.1		99.1		90.9		95.6		97.0		98.0		96.7		96.5		97.9		95.8	

TABLE NO. 46
Is it a sin to flirt?

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
(School)																												
P. Public							0		9	11	19	19	24	21	23	19	8	12	6	1	2	1						
							.0		69.2	78.5	86.5	95.0	77.5	75.0	76.6	82.7	40.0	92.3	66.7	50.0	66.7	50.0						
G. Public									8	12	15	23	19	36	31	37	29	30	20	23	10	8	6	5	2	1	1	1
									100.0	100.0	75.0	100.0	57.6	81.7	70.4	67.3	60.3	65.1	57.2	72.0	35.7	66.7	54.5	62.5	18.2	50.0	16.7	33.3
Catholic							16	11	61	63	65	103	69	77	84	66	89	105	48	120	23	65	13	24	3	9	1	7
							80.0	84.6	69.5	93.9	68.9	86.5	64.2	78.5	59.6	80.5	58.7	73.5	39.4	66.0	31.5	52.7	30.3	34.8	33.3	34.7	50.0	53.8
C. I.	1	0	0	3	0	4	3	0	1	0																		
	100.0	.0	.0	75.0	.0	100.0	100.0	.0	7.7	.0																		
C. I. W.	0	1	0	0	0	1	0	1	4	2	1	0																
	.0	6.3	.0	.0	.0	100.0	.0	100.0	100.0	100.0	100.0	.0																
Total for all schools	1	1	0	3	0	5	19	12	83	88	100	145	112	134	138	122	126	147	74	144	35	74	19	29	5	10	2	8
	100.0	16.7	.0	75.0	.0	100.0	76.0	85.7	65.6	91.5	73.0	89.9	65.0	79.1	64.2	76.9	57.5	72.8	44.4	66.5	33.6	52.5	35.2	37.7	25.0	35.7	25.0	50.0
Total for both sexes	2		3		5		31		171		245		246		260		273		218		109		48		15		10	
	28.6		50.0		100.0		79.4		77.0		82.0		71.9		68.9		64.7		56.9		44.7		36.5		31.2		41.7	

TABLE NO. 47

What should you do if you saw a lady in front of you drop a five-dollar bill?

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public													9	6	8	9	14	11	4	6	2	2		0				
													100.0	100.0	88.9	100.0	100.0	100.0	100.0	100.0	100.0	100.0		.0				
P. Public							1	0	13	14	22	20	31	28	35	27	21	13	9	2	3	2						
							100.0	.0	99.9	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0						
G. Public									8	12	19	23	36	45	46	54	49	49	36	33	25	14	10	8	11	3	6	3
									100.0	100.0	95.0	100.0	97.3	97.7	100.0	100.0	100.0	100.0	94.7	100.0	96.3	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Catholic							20	12	84	68	93	118	104	104	136	81	151	147	149	183	81	124	44	70	9	25	1	13
							100.0	100.0	98.3	98.6	97.7	99.1	95.7	97.8	96.6	99.6	99.7	99.3	100.0	100.0	100.0	100.0	100.0	100.0	100.0	96.2	50.0	100.0
C. I.	7	4	18	20	9	19	5	2	13	1																		
	87.5	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0																		
C. I. W.	2	6	5	13	6	6	2	3	6	3	2	1																
	66.7	100.0	100.0	100.0	100.0	100.0	66.7	100.0	100.0	50.0	100.0	100.0																
Total for all schools	9	10	23	33	15	25	28	17	124	98	136	162	180	183	225	171	235	220	198	224	111	142	54	78	20	28	7	16
	81.8	100.0	100.0	100.0	100.0	100.0	96.6	100.0	98.4	99.0	97.8	99.4	96.8	98.4	97.9	100.0	99.6	99.5	99.0	100.0	99.1	100.0	100.0	98.7	100.0	96.6	87.5	100.0
Total for both sexes	19		56		40		45		222		298		363		396		455		422		253		132		48		23	
	90.5		100.0		100.0		97.8		97.4		98.9		97.6		99.0		99.6		99.5		99.6		99.3		98.0		95.8	

A more personal question is asked when the subject is requested to tell what he should do if his *playmate broke his checkerboard*. Contrary to expectation a feeling of resentment or of anger does not overcome the principle of charity involved. One of the most uncharitable answers met was "If he did it on purpose, make him pay for it—if not, forgive him." The practical child occasionally revealed himself in the answer, "Fix it"—but in general the response was "Keep quiet" or "Forgive him." These answers all of which show that the child possesses some concept of his duty to be kind to his playmate, were credited as correct. Answers which showed no such appreciation were counted as wrong (Table No. 48).

A problem of politeness in a rather embarrassing situation is suggested in the question, *How should you act if your teacher scolded you for not having your lessons?* To have his answer considered correct the child must feel it his obligation to do more than "Keep quiet." The "Have them next time" answer showed the general seriousness with which a reprimand from the teacher is taken by the majority of children. Small children, however, consider their feelings very often and answer "Cry." Percentages here would seem to show that the authority of the teacher is not often called into question, especially after the age of 14 (Table No. 49).

A little information on the subject of authority in the home may be gleaned from the question, *How should you act if your mother told you to come home to go to the store and the boys wanted you to play ball?* Obedience is universal or practically so with children. All the children at 6 to whom the test was given would "Go home." There are a few indocile individuals between 8 and 13, but the number is very small. At 13 there is a re-awakening of the duty of fulfilling this obligation which persists into the adult age. Children universally recognize the necessity of complying with an express command from their parents. Knowing the right thing to do does not necessarily mean doing the right thing; and yet the child reasons according to experience, not according to abstract principles of right or wrong. Therefore,

TABLE NO. 48

What should you do if your playmate broke your checker-board?

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public											2		8	6	6	7	12	11	3	5	2	2						
											100.0		88.9	100.0	60.0	77.8	85.7	100.0	75.0	83.3	100.0	100.0						
P. Public							1		11	8	14	15	28	15	27	26	20	13	9	2	3	2						
							100.0		84.6	57.1	63.7	75.6	90.4	53.6	77.2	96.3	95.2	100.0	100.0	100.0	100.0	100.0						
G. Public									8	9	16	22	19	37	28	42	41	40	30	28	23	12	10	7	8	3	5	3
									100.0	75.0	80.0	94.7	61.4	80.3	60.8	77.7	83.6	81.6	78.9	87.6	88.6	83.4	83.3	87.5	88.9	100.0	83.3	100.0
Catholic							17	9	62	57	76	108	86	94	112	67	133	136	136	172	72	113	41	64	9	23	2	11
							85.0	81.8	73.2	82.7	79.8	91.8	79.1	99.3	79.5	83.8	87.8	92.5	91.1	94.6	90.0	91.5	93.1	91.5	100.0	88.6	100.0	84.6
C. I.	4	1	10	10	6	13	5	1	9	1																		
	59.0	25.0	55.6	50.0	66.7	68.4	100.0	50.0	69.2	100.0																		
C. I. W.	3	1	3	5	6	5	2	1	6	5	2	1																
	100.0	16.7	60.0	38.5	100.0	83.3	66.7	33.3	100.0	83.3	100.0	100.0																
Total for all schools	7	2	13	15	12	18	25	11	96	80	108	152	141	152	173	142	206	200	178	207	100	129	51	71	17	26	7	14
	63.6	20.0	56.6	45.5	80.0	72.0	86.3	68.8	76.8	78.4	73.4	82.1	77.6	82.1	75.1	83.8	86.7	90.4	89.0	92.3	90.0	90.3	91.3	90.9	94.5	89.7	87.5	87.5
Total for both sexes	9		28		30		36		176		260		293		315		406		385		229		122		43		21	
	42.8		50.1		75.0		79.9		77.4		77.5		79.7		78.8		88.5		90.5		90.5		91.5		89.4		87.6	

TABLE NO. 49

How should you act if your teacher scolded you for not having your lessons?

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
(School)																												
											2		7	4	6	6	7	11	3	5	2	2						
S. Public											100.0		77.8	66.7	60.0	66.7	77.8	100.0	75.0	83.3	100.0	100.0						
							1		11	12	19	17	26	27	31	23	17	13	9	2	2	2						
P. Public							100.0		76.9	85.7	86.5	85.0	84.0	96.4	88.7	85.1	80.9	100.0	100.0	100.0	66.7	100.0						
									5	6	17	23	20	36	26	32	35	29	15	24	21	13	9	4	3	1	3	2
G. Public									62.5	50.0	85.0	100.0	55.6	83.4	56.4	59.2	71.4	59.2	39.5	72.7	80.9	94.5	75.0	50.0	33.3	33.3	50.0	66.7
							16	8	68	59	78	88	86	92	118	75	136	137	136	177	74	118	40	68	8	26	2	11
Catholic							80.0	72.7	80.9	87.9	81.9	88.4	79.1	88.3	83.8	93.8	89.8	93.2	69.1	97.4	91.0	95.6	90.8	97.2	88.9	100.0	100.0	84.6
	6	4	13	12	6	14	5	0	8	1																		
C. I.	75.0	100.0	72.3	60.0	66.7	73.6	100.0	.0	61.5	100.0																		
	0	4	4	9	5	4	3	3	6	5	2	1																
C. I. W.	.0	66.7	80.0	69.2	83.3	66.7	100.0	100.0	100.0	83.3	100.0	100.0																
Total for	6	8	17	21	11	18	25	11	98	83	116	131	139	159	181	136	189	196	163	208	99	135	49	72	11	27	5	13
all schools	54.5	80.0	74.0	63.6	73.4	72.0	86.3	68.8	78.4	82.2	83.5	78.6	75.1	87.5	78.2	80.2	82.0	88.6	81.5	74.9	87.1	94.5	87.7	92.2	61.2	93.2	62.5	81.3
Total for	14		38		29		36		181		247		298		317		385		371		234		121		38		18	
both sexes	66.7		68.0		72.5		79.9		80.4		81.3		81.1		78.9		85.5		77.5		91.7		96.1		80.9		75.0	

TABLE NO. 50

How should you act if your mother told you to come home to go to the store and the boys wanted you to play ball?

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
(School)												1	9	6	9	9	13	11	4	5	2	2						
S. Public												100.0	100.0	100.0	90.0	100.0	92.9	100.0	100.0	100.0	100.0	100.0						
P. Public							1		12	14	20	6	27	28	35	27	20	13	8	2	3	2						
							100.0		92.3	100.0	91.0	70.0	87.2	100.0	100.0	100.0	95.2	100.0	88.9	100.0	100.0	100.0						
G. Public									7	11	18	22	31	41	42	52	48	48	36	32	22	16	11	7	9	3	6	3
									87.5	91.6	90.0	95.7	88.7	91.0	95.3	96.2	97.9	97.9	90.0	100.0	84.7	89.0	91.6	87.5	100.0	100.0	100.0	100.0
Catholic							18	10	79	63	90	115	103	100	135	78	148	143	145	182	79	123	41	70	9	25	2	13
							90.0	90.9	94.1	92.6	94.5	97.8	94.8	96.0	95.1	97.5	97.7	97.2	97.2	99.4	97.2	99.6	93.1	100.0	100.0	96.2	100.0	100.0
C. I.	8	4	18	19	9	18	5	2	13	1																		
	100.0	100.0	100.0	95.0	100.0	94.7	100.0	100.0	100.0	100.0																		
C. I. W.	3	6	5	13	6	6	3	3	6	6	2	1																
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0																
Total for	11	10	23	32	17	24	27	15	117	95	110	145	170	175	301	166	229	215	193	221	108	139	52	77	18	28	8	16
all schools	100.0	100.0	100.0	97.0	100.0	96.0	93.2	93.8	94.8	94.1	92.4	90.0	91.8	96.3	97.2	97.9	97.1	97.2	95.5	99.0	96.1	97.3	93.1	98.6	100.0	96.6	100.0	100.0
Total for	21		55		41		42		212		255		345		467		444		414		247		129		46		24	
both sexes	100.0		98.2		97.6		93.2		94.6		90.8		93.8		97.6		97.2		97.2		97.3		96.8		98.0		100.0	

when children unanimously agree here that they should go home that is probably the thing experience has taught them it is right and good to do. Credit is given to the answer only when it shows the child's realization that he must obey (Table No. 50).

What should you do if you had a bag of pop-corn and were eating it when a little child looked up at you hungrily?

The good-fellowship and generosity of children at all ages is true in theory, at least, if we may judge from the answers to this question. The girls seem to be more generous than the boys in practically all cases. In general the results from all the schools tested show no differences which we might attribute to environment or training. The "big-sister" or "big-brother" instinct is probably a fundamental one. Unless the child is generous and will "Give him some" he receives no credit for his answer (Table No. 51).

Group III. This group is of particular interest as one which makes the child think and express his opinion on problems of a serious nature. Yet they are not problems outside the youngest child's range of information. He must reach some conclusion on each of them at a very early age, but naturally this conclusion is modified or completely changed as he grows older.

Thus, in the first question such a response as "I would not believe him" was considered a correct answer to, *What would you think if you heard a boy say "There is no God"?* In fact, any answer which would disprove the suggestion and show that the child believed that there is a God was considered as valid. The percentage of negative answers, small as it is, it may be pointed out, is not due in more than one or two cases to agreement with the statement. They are due to the fact that the child either did not understand the question or that for some reason known only to himself he ignored it. These percentages are most interesting and quite significant in showing that children universally believe in the existence of God in spite of the widely heralded atheism and apparent neglect of religious training (Table No. 52).

The second question follows up the idea of a Supreme Being

TABLE NO. 51

How should you act if you had a bag of pop-corn and were eating it when a little child looked up at you hungrily?

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public											1		9	5	9	9	13	11	4	6	2	2						
											100.0		100.0	83.7	90.0	100.0	92.9	100.0	100.0	100.0	100.0	100.0						
P. Public							1		12	14	22	20	31	28	35	27	21	13	9	2	3	2						
							100.0		92.3	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0						
G. Public									8	12	19	22	34	43	43	54	47	48	36	32	24	16	10	6	9	3	6	3
									100.0	100.0	95.0	95.7	97.2	95.5	93.3	95.9	95.9	97.9	90.0	100.0	92.4	94.1	83.3	75.0	100.0	100.0	100.0	100.0
Catholic							19	10	82	66	90	115	103	101	140	78	150	146	146	182	80	123	43	69	9	26	2	13
							95.0	90.9	97.6	97.0	94.5	97.8	94.8	97.0	99.4	97.5	99.0	99.3	97.8	99.4	98.4	99.6	97.6	98.7	100.0	100.0	100.0	100.0
C. I.	8	4	18	19	9	19	5	2	13	1																		
	100.0	100.0	100.0	95.0	100.0	100.0	100.0	100.0	100.0	100.0																		
C. I. W.	3	6	5	13	6	6	3	3	6	6	2	1																
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0																
Total for all schools	11	10	23	32	15	25	28	15	121	99	133	159	177	177	227	168	231	218	195	222	109	139	53	75	18	29	8	16
	100.0	100.0	100.0	97.0	100.0	100.0	95.6	93.8	97.6	98.0	95.7	97.6	95.6	93.8	98.1	99.1	97.9	98.7	96.5	99.5	97.0	98.7	94.9	96.0	100.0	100.0	100.0	100.0
Total for both sexes	21		55		40		43		220		292		354		395		449		417		248		128		47		24	
	100.0		98.2		100.0		95.5		97.8		96.9		97.0		98.4		97.8		98.0		98.0		95.4		100.0		100.0	

TABLE NO. 52

What would you think if you heard a boy say "There is no God?"

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public											1		9	6	8	7	14	10	4	6	2	2						
											100.0		100.0	100.0	88.9	77.8	100.0	90.9	100.0	100.0	100.0	100.0						
P. Public							1		13	12	22	19	29	28	34	26	19	13	9	2	3	2						
							100.0		100.0	85.7	100.0	95.0	93.7	100.0	97.2	96.3	90.4	100.0	100.0	100.0	100.0	100.0						
G. Public									7	10	16	23	37	42	46	57	52	49	40	35	28	14	8	5	10	3	6	3
									87.5	83.3	84.2	100.0	97.3	95.3	90.2	95.2	94.6	85.8	95.2	94.5	92.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Catholic							17	9	78	63	88	114	99	99	129	76	143	142	141	178	76	119	43	68	9	26	2	13
							89.4	100.0	92.0	93.8	91.5	96.9	92.1	95.0	92.8	95.0	94.4	96.6	95.9	97.9	93.5	95.2	95.5	97.2	100.0	100.0	100.0	100.0
C. I.	8	4	17	17	9	19	5	2	13	1																		
	100.0	100.0	94.5	85.0	100.0	100.0	100.0	100.0	100.0	100.0																		
C. I. W.	3	6	5	9	5	4	3	3	6	6	2	1																
	100.0	100.0	100.0	69.2	100.0	66.7	100.0	100.0	100.0	100.0	100.0	100.0																
Total for all schools	11	10	22	26	15	23	26	14	117	92	128	158	174	175	217	166	228	214	194	221	104	137	41	73	19	26	8	16
	100.0	100.0	95.7	78.8	100.0	92.0	95.2	100.0	93.6	92.9	99.8	96.4	94.0	96.3	92.9	94.6	94.6	93.8	95.6	97.0	90.4	95.9	95.5	91.3	100.0	100.0	100.0	100.0
Total for both sexes	21		48		38		40		209		286		349		383		442		415		241		114		45		24	
	100.0		85.9		95.0		95.2		93.3		95.8		95.3		93.5		94.1		96.7		95.0		92.3		100.0		100.0	

by giving the child an opportunity to express his opinion concerning rewards and punishments in the next life. *What happens to a good little boy when he dies?* That he goes to "heaven" or perhaps to "purgatory" is never doubted; only these two of the answers are given credit. There is an occasional "I do not know," or "I do not understand," and with some of the smaller children an answer such as "He is buried" which shows a misconception of the question (Table No. 53).

Whom do you love best in all the world? and *Why?* were meant originally to bring out the place the Creator holds in the mind of the child as compared to the place assigned to creatures. "In all the world" led to the concept by many that the question asked was what person he loved best on earth. This necessitated counting two answers correct,—"God" and "parents" (guardians)—provided that the "why" revealed an appreciation of an obligation, *e.g.,* of gratitude. Children had no difficulty selecting the person who had the best right to their love but in a few cases the "why" was not answered. In two or three cases above 16 years the boys claimed to love "their girl" because she was the person they had decided to marry (Table No. 54).

In the next question, *Why were you made?*, the effect of training in the Catholic schools is very apparent. The question was put in this form rather than in the catechism form, "Why did God make you?" to prevent children from answering according to a memorized formula. That this end was attained in most cases, is apparent in that the answers do not take the form of the catechism but express in the child's own words his altruistic purpose in life. The question was misunderstood by a large number of public school children and was answered in view of the purpose of their pro-creation, *e.g.,* "Because my mother wanted me," or "Because my mother loves children." These answers were given no credit. The answers in all the school systems show an increased tendency toward altruism as the children grow older. Credit was given only where the individual expressed some motive of an altruistic nature or better, as the end for which he lives (Table No. 55).

TABLE NO. 53

What happens to a good little boy when he dies?

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public											1		8	6	8	9	13	10	4	6	2	2						
											100.0		88.9	100.0	88.9	100.0	92.9	90.9	100.0	100.0	100.0	100.0						
P. Public							1	0	13	14	22	20	30	28	35	27	20	13	8	2	3	2						
							100.0	.0	100.0	100.0	100.0	100.0	96.9	100.0	100.0	100.0	95.2	100.0	88.9	100.0	100.0	100.0						
G. Public									7	12	18	22	36	42	50	59	54	56	40	36	22	17	8	5	10	3	6	3
									87.5	100.0	94.5	95.7	94.7	93.2	100.0	98.2	94.5	98.0	95.2	97.2	95.7	94.5	100.0	100.0	100.0	100.0	100.0	100.0
Catholic							19	9	84	66	91	113	102	102	136	80	149	147	146	181	99	123	44	69	9	26	2	13
							100.0	100.0	99.1	100.0	94.6	96.1	94.9	98.9	97.9	100.0	99.8	99.9	99.3	99.6	97.2	99.6	100.0	98.7	100.0	100.0	100.0	100.0
C. I.	8	4	17	19	9	17	2	5	13	1																		
	100.0	100.0	94.5	95.0	100.0	89.4	100.0	100.0	100.0	100.0																		
C. I. W.	2	6	5	11	6	5	3	3	6	6	2	1																
	66.7	100.0	100.0	84.6	100.0	83.3	100.0	100.0	100.0	100.0	100.0	100.0																
Total for all schools	10	10	22	30	15	22	25	17	123	99	133	157	176	178	229	175	236	226	198	225	126	140	52	74	19	29	8	16
	90.9	100.0	95.7	90.9	100.0	88.0	100.0	100.0	98.4	100.0	97.1	97.3	95.0	97.9	98.5	99.8	97.5	98.7	98.0	98.6	98.3	98.0	100.0	98.8	100.0	100.0	100.0	100.0
Total for both sexes	20		52		37		42		222		290		354		404		462		423		266		126		48		24	
	95.2		93.1		92.5		100.0		99.0		97.2		96.6		98.9		98.4		98.5		98.2		99.2		100.0		100.0	

TABLE NO. 54

Whom do you love best in all the world? Why?

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public													6	1	7	9	6	9	2	4	3	3						
													66.7	16.7	77.8	100.0	46.1	81.8	50.0	66.7	100.0	100.0						
P. Public							1		12	13	21	19	30	26	30	24	19	11	8	2	2	2						
							100.0		92.3	92.9	95.6	95.0	96.9	92.9	88.2	88.8	90.4	84.6	88.9	100.0	66.7	100.0						
G. Public									7	10	18	22	30	38	47	56	47	50	39	31	20	15	7	5	9	1	6	3
									88.9	83.3	94.7	95.7	78.9	84.4	94.0	93.5	85.5	87.5	92.8	83.7	87.0	83.4	87.5	100.0	90.0	33.3	100.0	100.0
Catholic							18	7	77	60	87	112	101	101	135	76	144	140	144	177	77	117	43	69	9	26	2	12
							94.7	87.5	91.6	93.6	90.5	96.3	93.9	98.0	95.9	95.0	96.5	95.2	97.9	97.4	94.7	94.8	95.5	98.7	100.0	100.0	100.0	92.3
C. I.	8	4	18	17	9	17	5	2	13	1																		
	100.0	100.0	100.0	85.0	100.0	89.4	100.0	100.0	100.0	100.0																		
C. I. W.	3	5	5	11	6	5	3	2	6	6	2	1																
	100.0	83.3	100.0	84.6	100.0	83.3	100.0	66.7	100.0	100.0	100.0	100.0																
Total for all schools	11	9	23	28	15	22	27	11	115	90	146	154	167	158	219	165	186	211	193	214	102	151	50	74	18	27	8	15
	100.0	90.0	100.0	84.8	100.0	88.0	96.4	84.6	93.5	92.7	94.9	97.0	90.2	90.1	94.2	94.1	88.9	91.8	95.6	93.7	92.8	93.6	94.5	98.4	94.7	93.2	100.0	93.8
Total for both sexes	20		51		37		38		205		306		325		384		397		407		253		124		45		23	
	95.2		91.3		92.5		92.7		92.5		94.8		90.2		94.2		90.5		94.8		93.4		96.7		93.6		95.9	

TABLE NO. 55

Why were you made?

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public													4	4	6	7	9	6	2	4	2	1						
													44.4	66.7	66.7	77.8	69.2	66.7	50.0	66.7	100.0	50.0						
P. Public							1		10	6	15	13	21	23	24	25	16	11	6	2	3	2						
							100.0		76.9	42.8	68.3	65.0	67.8	82.1	70.6	92.5	76.2	84.6	66.7	100.0	100.0	100.0						
G. Public									5	6	13	17	21	30	36	37	33	32	27	26	15	16	4	4	8	1	2	1
									62.5	50.0	68.4	78.3	55.2	66.6	72.0	61.8	60.1	56.9	64.3	70.2	68.3	89.0	50.0	80.0	80.0	33.3	33.3	33.3
Catholic							18	6	68	56	76	103	96	88	126	75	137	134	134	177	78	122	44	69	9	25	2	13
							94.7	75.0	83.6	87.4	81.3	88.5	89.3	87.1	89.5	93.8	91.8	91.2	91.1	97.4	95.9	98.8	100.0	97.7	100.0	100.0	100.0	100.0
C. I.	5	4	17	11	9	18	5	1	12	1																		
	83.3	100.0	94.5	55.0	100.0	94.7	100.0	50.0	92.3	100.0																		
C. I. W.	2	4	3	8	6	4	3	3	6	6	2	1																
	66.7	66.7	60.0	61.5	100.0	66.7	100.0	100.0	100.0	100.0	100.0	100.0																
Total for all schools	7	8	20	19	15	22	27	10	101	75	106	134	142	145	192	144	195	183	169	209	98	137	48	73	17	26	4	14
	63.6	80.0	87.0	57.6	100.0	85.0	93.2	83.3	83.8	77.3	78.4	84.4	76.7	81.2	82.6	82.1	81.7	83.4	83.7	85.3	90.2	95.9	92.2	97.1	89.4	92.8	50.0	87.5
Total for both sexes	15		39		37		37		176		240		287		336		378		378		235		121		43		18	
	71.4		69.8		92.5		90.3		80.8		80.9		79.5		82.3		82.8		76.7		93.8		95.6		91.6		75.0	

TABLE NO. 56

Who made you?

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public													9	6	7	9	12	11	4	6	2	2						
													100.0	100.0	77.8	100.0	92.3	100.0	100.0	100.0	100.0	100.0						
P. Public							1		13	13	20	20	30	27	33	25	21	11	6	2	3	2						
							100.0		100.0	92.9	91.0	100.0	96.9	96.4	97.0	92.5	100.0	84.6	66.7	100.0	100.0	100.0						
G. Public									6	11	18	23	33	38	37	60	52	54	39	37	21	14	8	5	9	3	6	3
									75.0	91.6	94.7	100.0	86.8	84.4	74.0	100.0	94.6	94.5	92.8	100.0	91.4	100.0	100.0	100.0	90.0	100.0	100.0	100.0
Catholic							19	7	79	63	89	115	106	99	136	79	147	142	138	181	79	122	44	70	9	26	2	13
							100.0	100.0	98.8	98.3	97.0	98.9	98.6	99.0	97.9	100.0	98.5	99.2	98.8	99.6	97.2	98.8	100.0	100.0	100.0	100.0	100.0	100.0
C. I.	8	4	13	20	9	18	5	2	12	1																		
	100.0	100.0	72.3	100.0	100.0	94.7	100.0	100.0	92.3	100.0																		
C. I. W.	3	6	5	12	6	0	3	3	6	6	2	1																
	100.0	100.0	100.0	92.3	100.0	.0	100.0	100.0	100.0	100.0	100.0	100.0																
Total for all schools	11	10	18	32	15	18	28	12	116	94	129	159	178	170	213	173	232	218	187	226	105	140	52	75	18	29	8	16
	100.0	100.0	78.3	97.0	100.0	65.0	100.0	100.0	96.3	96.8	95.5	99.9	97.9	95.2	91.8	98.6	97.2	97.0	93.3	99.2	96.6	98.0	100.0	100.0	94.7	100.0	100.0	100.0
Total for both sexes	21		50		33		40		210		288		348		386		450		413		245		127		48		24	
	100.0		89.3		82.5		100.0		96.2		97.6		96.7		95.0		97.2		97.1		98.5		100.0		97.9		100.0	

Who made you? causes no difficulty in the minds of Catholic school children familiar as they are with the catechism question in this form. Their answer "God" does not cause much reflection, therefore, because it is almost automatic. The majority of the public school children give the same answer with more or less difficulty.[1] A number of children answer "My parents, or "My father,"—others apparently not able to overcome a sense of modesty leave the question unanswered. Either the mention of the Creator or of their pro-creator was considered a correct response to this question. (Table No. 56).

The next question, *From where do you think you came?,* inhibited the answers of many more children than did No. 5. The younger children answered "Heaven" or perhaps gave some false concept of their origin without questioning its authenticity. This is as we would expect. At 16 and above, the question was either answered frankly or left blank. A few attempts to evade the question by such answers as "Dust" or "Adam and Eve" were found. It is, however, in the adolescent period that the answers to this question are especially interesting. On this account Table No. 57, giving the absolute number and the percent of children for each answer, has been compiled.

TABLE NO. 57
From where do you think you came?

Age	10		11		12		13		14	
Sex	B	G	B	G	B	G	B	G	B	G
(Principle)										
	30	22	16	43	36	54	55	53	56	76
No answer	10.1	22.7	10.7	25.1	21.2	27.0	24.1	29.2	24.2	34.0
	9	7	13	14	16	19	30	13	30	13
I don't know	7.0	7.2	8.6	4.0	9.5	9.5	13.1	7.2	10.8	9.9
Heaven or	75	59	88	117	76	92	80	79	80	80
God	58.5	60.8	58.1	34.0	44.8	46.0	35.0	43.5	34.6	35.8
	1	0	3	4	9	4	25	13	27	10
Parents	0.8	.0	2.0	1.2	5.3	2.0	11.0	7.2	11.7	4.5
Any other	12	10	34	14	24	29	36	40	44	36
concept	9.4	10.3	22.4	4.0	14.2	14.5	15.8	22.0	19.0	16.1

A detailed consideration of the remaining questions given in

[1] The effort was apparent to the examiner as she watched various subjects puzzling over the question.

this group in the questionnaire will be considered in Chapter VII, "The Moral Problems of Childhood."

Group IV. The problems of this group resemble those of Group II in their general character but they are more difficult to solve.

The first three questions deal with the duty of the individual to do right even when the only censor of his act is his conscience. The children were not asked to answer "Why" to these questions and hence, no principles for their answers could be formulated. The questions read:

1. *Would it be wrong to say a swear word when no one is around?*

2. *Would it be wrong to take a nickel out of your mother's pocketbook without asking her?*

3. *Would a lie be a lie if no one ever found out you told it?*

The percentages of affirmative answers are given in the Tables No. 58, 59, and 60 below. Only affirmative answers to these questions were credited.

The power one has to influence the conduct of another by suggestion is a psychological fact, and the tendency to neglect a duty in the face of possible ridicule is a temptation most people feel at some time during life. An endeavor was made to combine these two points in the problem, *What should you do if a little boy or girl who never said any night prayers came to stay at your house for two or three nights, and got into bed before you have said your prayers?* As to power of suggestion the answers show that the question has practically none. And whatever may be the temptation in an actual situation, the presentation of the problem on paper offers none. The large percentage of children are agreed that they would say their prayers. This satisfies the obligation with the older children. At the lower ages, that is, up to about 12, the individual feels the further obligation of making his guest get out of bed and say his prayers. The recognition of the obligation to say his own prayers was considered a correct answer without concern as to what he felt his duty to be regarding his companion (Table No. 61).

TABLE NO. 58

Would it be wrong to say a swear-word when no one is around?

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
(School)																												
S. Public										2	2	3	10	6	10	8	17	9	5	9	3	3		2				
										100.0	66.7	100.0	90.9	100.0	90.0	88.9	100.0	75.0	83.4	90.0	100.0	100.0		100.0				
P. Public							1	0	13	14	21	19	30	28	32	27	18	12	9	2	3	2						
							100.0	.0	100.0	100.0	95.6	95.0	96.9	100.0	91.5	100.0	85.7	92.3	100.0	100.0	100.0	100.0						
G. Public									6	10	17	23	37	45	45	57	52	52	35	36	22	16	7	4	8	3	5	3
									75.0	83.3	89.4	100.0	92.3	100.0	90.0	93.5	74.6	93.1	87.5	100.0	100.0	100.0	87.5	100.0	80.0	100.0	83.4	100.0
Catholic							17	6	70	53	83	99	94	92	132	76	146	140	138	181	75	121	44	68	9	25	2	13
							100.0	85.7	95.9	99.9	97.1	95.0	90.2	95.7	95.0	95.0	99.3	95.2	95.2	97.7	95.3	96.8	100.0	97.2	100.0	100.0	100.0	100.0
C. I.	7	4	17	19	9	18	4	2	13	1																		
	87.5	100.0	94.5	100.0	100.0	100.0	80.0	100.0	100.0	100.0																		
C. I. W.	3	6	3	1	6	5	3	3	6	6	2	1																
	100.0	100.0	75.0	7.7	100.0	83.4	100.0	100.0	100.0	100.0	100.0	100.0																
Total for	10	10	20	20	15	23	25	11	108	86	125	144	171	171	217	168	233	213	187	228	103	142	51	72	17	28	7	16
all schools	90.9	100.0	91.0	62.6	100.0	95.9	96.3	91.6	95.0	96.3	95.0	96.5	92.3	97.5	93.5	94.1	96.7	96.1	93.5	98.0	98.9	96.6	97.9	97.2	89.4	100.0	87.5	100.0
Total for	20		40		38		36		194		269		342		385		446		415		245		123		45		23	
both sexes	95.2		74.0		97.3		94.7		96.0		95.5		95.4		94.3		95.9		95.9		98.0		97.2		95.7		95.9	

TABLE NO. 59

Would it be wrong to take a nickel out of your mother's pocket-book without asking her?

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public										2	2	3	10	6	10	9	16	5	4	5	1	1						
										100.0	66.7	100.0	90.9	100.0	90.9	100.0	94.1	100.0	80.0	83.4	100.0	100.0						
P. Public							1		13	14	21	19	31	27	32	26	21	12	9	2	3	2						
							100.0		100.0	100.0	95.6	95.0	100.0	94.4	91.5	96.2	100.0	92.3	100.0	100.0	100.0	100.0						
G. Public									7	11	16	23	36	44	48	61	55	54	38	36	22	15	7	4	10	3	6	3
									87.5	91.6	84.2	100.0	94.7	97.7	96.0	100.0	100.0	96.7	95.0	100.0	100.0	93.8	100.0	100.0	100.0	100.0	100.0	100.0
Catholic							17	6	73	54	82	101	101	95	136	78	147	145	145	183	79	119	42	68	9	25	2	13
							100.0	100.0	100.0	100.0	96.7	97.0	97.0	98.8	97.9	99.1	99.9	98.6	100.0	98.8	100.0	95.2	95.3	97.2	100.0	100.0	100.0	100.0
C. I.	7	4	17	19	9	18	5	3	13	1																		
	87.5	100.0	94.5	100.0	100.0	100.0	100.0	100.0	100.0	100.0																		
C. I. W.	3	6	4	13	6	4	3	3	6	6	2	1																
	100.0	100.0	100.0	100.0	100.0	66.7	100.0	100.0	100.0	100.0	100.0	100.0																
Total for all schools	10	10	21	32	15	22	26	12	112	88	123	147	178	172	226	174	239	216	196	226	105	137	49	72	19	28	8	16
	90.9	100.0	95.6	100.0	100.0	91.7	100.0	100.0	98.6	98.6	93.5	97.0	96.1	98.0	97.0	99.2	99.2	97.6	98.0	98.5	100.0	94.5	96.0	97.2	100.0	100.0	100.0	100.0
Total for both sexes	20		53		37		38		200		270		350		400		455		422		242		121		47		24	
	95.2		98.1		94.7		100.0		99.0		95.9		97.0		97.6		97.8		99.2		97.3		96.8		100.0		100.0	

TABLE NO. 60

Would a lie be a lie if no one ever found out you told it?

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public									1		3	3	11	6	11	9	15	10	5	10	2	3		2				
									50.0		100.0	100.0	100.0	100.0	100.0	100.0	88.2	100.0	83.4	100.0	100.0	100.0		100.0				
P. Public							1		13	14	22	19	29	27	33	27	20	12	9	2	3	2						
							100.0		100.0	100.0	100.0	95.0	93.7	94.4	94.4	100.0	95.2	92.3	100.0	100.0	100.0	100.0						
G. Public									8	12	19	22	35	45	48	59	53	49	38	35	22	16	7	3	10	3	6	3
									100.0	100.0	100.0	95.7	89.6	100.0	96.0	95.6	96.5	89.2	95.0	97.3	100.0	96.8	100.0	100.0	100.0	100.0	100.0	100.0
Catholic							15	6	70	53	78	94	94	94	129	77	142	141	140	183	79	121	44	70	9	24	2	13
							88.2	100.0	97.3	99.9	92.0	90.2	90.2	97.8	92.9	97.8	96.6	95.9	96.6	96.8	100.0	96.8	100.0	100.0	100.0	96.0	100.0	100.0
C. I.	7	4	18	19	8	18	5	2	13	1																		
	87.5	100.0	100.0	100.0	88.9	100.0	100.0	100.0	100.0	100.0																		
C. I. W.	2	6	3	13	6	5	3	3	6	4	2	1																
	66.7	100.0	75.0	100.0	100.0	83.4	100.0	100.0	100.0	66.7	100.0	100.0																
Total for all schools	9	10	21	32	14	23	13	11	110	85	124	139	169	172	221	172	230	212	192	230	106	142	51	75	19	27	8	16
	81.8	100.0	95.6	100.0	93.4	95.9	95.2	100.0	99.7	95.2	99.6	91.7	91.3	98.0	94.1	96.3	95.5	94.6	96.0	98.0	100.0	96.6	100.0	99.0	100.0	69.4	100.0	100.0
Total for both sexes	19		53		37		24		195		263		341		393		442		422		248		126		46		24	
	90.4		98.1		94.7		92.4		97.5		93.4		94.1		95.9		95.0		97.0		98.2		99.5		98.0		100.0	

TABLE NO. 61

What should you do if a little boy or girl who never said any night prayers came to stay at your house for two or three nights, and got into bed before you have said your prayers?

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public										0	3	1	11	6	9	8	12	15	4	6	1	1						
										.0	100.0	100.0	100.0	100.0	81.8	88.9	75.0	100.0	80.0	100.0	100.0	100.0						
P. Public							1		12	13	18	19	27	27	28	27	19	10	8	2	2	2						
							100.0		92.3	92.8	81.9	95.0	87.2	96.4	80.1	100.0	90.4	76.9	88.9	100.0	66.7	100.0						
G. Public									6	9	18	22	28	38	40	53	45	46	25	28	20	12	4	4	9	3	3	2
									75.0	75.0	94.7	95.7	75.6	84.4	83.2	86.9	81.9	83.7	62.5	77.8	91.0	70.6	57.2	100.0	90.0	100.0	50.0	66.7
Catholic							17	6	64	48	69	85	86	90	128	72	140	138	136	177	75	119	41	70	8	25	2	13
							100.0	100.0	90.2	94.1	82.1	84.2	84.3	93.6	92.3	95.8	96.6	95.2	95.2	97.4	95.3	95.2	95.5	100.0	88.9	100.0	100.0	100.0
C. I.	8	4	17	16	9	18	5	2	13	1																		
	100.0	100.0	94.5	84.2	100.0	100.0	100.0	100.0	100.0	100.0																		
C. I. W.	3	5	2	11	6	6	3	3	6	4	2	1																
	100.0	83.4	50.0	91.6	100.0	100.0	100.0	100.0	100.0	66.7	100.0	100.0																
Total for all schools	11	9	19	27	15	24	26	12	102	75	110	128	142	161	205	160	216	209	173	213	98	133	45	74	17	28	7	15
	100.0	100.0	86.5	87.2	100.0	100.0	100.0	100.0	91.8	88.5	84.7	87.0	82.4	91.8	88.4	92.8	99.4	96.0	88.2	94.6	93.1	91.8	90.0	100.0	89.4	100.0	70.0	93.7
Total for both sexes	20		46		39		38		177		238		303		365		425		386		231		119		45		22	
	95.2		86.9		100.0		100.0		90.2		86.2		87.6		90.5		91.4		90.7		92.9		96.4		95.9		84.7	

TABLE NO. 62

What should you do if your mother scolded you very hard?

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
(School)											2	0	5	4	8	6	5	3	4	3	1	1						
S. Public											66.7	.0	45.5	66.7	72.7	66.7	31.3	60.0	80.0	50.0	100.0	100.0						
P. Public							1		8	12	12	13	27	26	21	22	9	10	7	2	1	2						
							100.0		61.5	92.3	54.6	65.0	87.2	81.4	60.1	81.4	42.8	76.9	77.8	100.0	33.3	100.0						
G. Public									6	8	15	20	20	26	27	37	35	34	18	27	20	13	3	1	6	1	4	2
									75.0	66.6	78.9	87.0	52.6	57.7	56.2	60.7	64.8	61.9	45.0	75.1	91.0	75.0	42.9	50.0	60.0	33.3	66.7	75.0
Catholic							12	4	37	38	53	80	72	78	101	65	107	118	111	165	50	99	32	62	9	21	1	13
							70.6	80.0	55.1	79.1	63.6	80.8	71.3	82.7	72.7	85.8	73.8	81.4	77.7	90.8	64.0	79.2	72.6	88.7	100.0	86.0	50.0	100.0
C. I.	3	3	13	8	6	10	5	1	9	1																		
	37.5	75.0	72.3	42.1	66.7	55.6	100.0	50.0	69.2	100.0																		
C. I. W.	1	3	3	4	4	4	2	2	6	4	1	1																
	33.3	50.0	75.0	33.3	66.7	66.7	66.7	66.7	75.0	66.7	50.0	100.0																
Total for	4	6	16	12	10	14	20	7	66	63	83	114	124	134	157	130	156	165	140	197	72	115	35	63	15	22	5	15
all schools	36.4	60.0	72.8	38.8	66.7	58.4	77.0	70.0	60.7	78.8	64.7	77.5	68.2	77.7	67.7	75.4	66.5	75.7	71.4	87.0	67.7	79.4	68.6	87.6	78.9	78.5	62.5	93.8
Total for	10		28		24		27		129		197		258		287		321		337		187		98		37		20	
both sexes	47.6		52.9		61.4		75.1		68.4		71.5		72.8		70.9		70.9		79.9		74.6		79.4		78.8		83.4	

What should you do if your mother scolded you very hard? shows an interesting development in emotional control. The very young child will "Cry," later on he will "Pout" or "Get mad," still later he will "Go out" or "Forget it," at about 14 a number will "Forgive her," while at 15 a larger percent will "Take it as I deserve" or "Promise to do better." The number who take this rational view of the correction increases gradually throughout all the ages. Failure to appreciate the obligation to improve when corrected possibly indicates a lack of home training in this matter. Only an expressed appreciation of this obligation was credited as correct (Table No. 62).

What should you do if a playmate hit you without meaning to do so? This next question as stated previously, is taken from the Stanford Revision of the Binet-Simon Test, Year VIII. It illustrates our duty of charity and of forgiveness toward our neighbor when he accidentally causes us some inconvenience or suffering. An appreciation of this duty is given credit. This obligation is not appreciated by a large enough majority of the children at 6, 7 and 8 years to be considered a principle prevalent at these ages. At 9, however, it is, and the increase in those answering "Forgive him" or "Do nothing about it" after this age discloses an increased realization as one matures of his duty to his neighbor (Table No. 63).

The right of private property and the obligation of the individual to make reparation for damage done are involved in the question: *What should you do if your ball went through a neighbor's window?* At 9 there is a sudden awakening of the duty one has to fulfill this obligation to an injured party. Only the answer "To pay for the window" was considered correct for this question. The awakening of this duty as shown in story No. 7,[2] was also at 9 years (Table No. 64).

The child becomes aware of the fact that he is responsible for his misdemeanors and must not let others suffer for them at an early age. The question reads: *What should you do if while playing in the parlor you broke one of your mother's best chairs?*

[2] See p. 35.

TABLE NO. 63

What should you do if a playmate hit you without meaning to do so?

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public										1	2	1	10	6	9	8	13	5	4	4	1	1						
										100.0	66.7	33.3	90.9	100.0	81.8	88.9	81.2	100.0	80.0	66.7	100.0	100.0						
P. Public							1		11	11	15	18	30	26	28	25	18	12	8	2	3	2						
							100.0		84.6	78.5	68.3	90.0	96.9	81.4	80.1	92.6	85.7	92.3	88.9	100.0	100.0	100.0						
G. Public									4	10	15	21	29	35	42	53	46	48	32	33	22	16	6	2	7	2	5	3
									50.0	83.3	78.9	91.4	76.3	77.7	87.4	86.9	85.1	87.4	80.0	91.7	100.0	100.0	85.7	100.0	70.0	66.7	83.4	100.0
Catholic							15	3	55	44	65	87	78	81	118	65	131	128	132	173	72	114	40	68	9	25	2	13
							88.2	60.0	83.6	93.7	78.0	87.9	76.4	87.5	86.1	86.5	90.4	88.3	92.4	95.2	92.2	91.2	90.8	97.2	100.0	100.0	100.0	100.0
C. I.	6	2	11	12	7	12	4	1	12	1																		
	85.7	50.0	61.2	63.1	77.8	66.7	80.0	50.0	92.3	100.0																		
C. I. W.	2	3	2	7	6	3	3	3	6	4	2	1																
	66.7	50.0	50.0	58.3	100.0	50.0	100.0	100.0	100.0	66.7	100.0	100.0																
Total for all schools	8	5	13	19	13	15	23	7	88	71	99	128	147	148	197	151	208	193	176	212	98	133	46	70	16	27	7	16
	80.0	80.0	59.2	61.4	86.7	62.6	88.6	70.0	82.7	87.3	77.2	87.0	80.9	85.8	85.3	87.6	88.6	88.6	89.8	93.7	94.1	91.8	90.2	97.3	84.2	96.4	87.5	100.0
Total for both sexes	13		32		28		30		159		227		295		348		401		388		231		116		43		23	
	65.0		60.5		71.7		83.4		84.3		82.6		80.2		86.3		88.6		92.0		93.1		94.0		91.6		95.8	

TABLE NO. 64

What should you do if your ball went through a neighbor's window?

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public										1	3	1	10	6	7	7	15	5	4	6	1	1						
										50.0	100.0	100.0	90.9	100.0	63.6	77.8	93.8	100.0	80.0	100.0	100.0	100.0						
P. Public							1		12	13	19	19	30	26	32	24	21	12	8	2	2	2						
							100.0		92.3	92.8	86.5	95.0	96.9	92.8	91.5	88.8	100.0	92.3	88.9	100.0	66.7	100.0						
G. Public									5	8	6	21	24	28	36	46	51	47	26	31	20	12	5	2	7	1	5	2
									62.5	66.6	84.2	91.4	63.1	62.2	74.9	75.4	94.4	85.5	65.0	86.2	91.0	75.0	83.4	100.0	70.0	33.3	83.4	66.7
Catholic							15	4	48	40	66	83	82	82	120	69	130	134	138	170	72	120	40	69	8	25	2	13
							88.2	80.0	73.0	85.2	79.2	84.7	80.4	88.6	88.8	91.1	89.7	92.5	98.6	98.5	92.3	96.0	90.8	93.7	88.9	100.0	100.0	100.0
C. I.	7	2	12	10	5	9	5	1	11	1																		
	87.5	50.0	66.7	52.6	55.6	50.0	100.0	50.0	84.6	100.0																		
C. I. W.	2	2	1	5	3	4	3	2	6	4	1	1																
	66.7	33.3	25.0	41.7	50.0	66.7	100.0	66.7	100.0	66.7	50.0	100.0																
Total for all schools	9	4	13	15	8	13	24	7	82	67	105	125	146	142	195	146	217	198	176	209	95	135	45	71	15	26	7	15
	81.8	40.0	59.2	48.5	53.4	54.2	92.4	70.0	77.1	81.7	81.9	87.5	80.3	82.4	84.8	84.7	92.4	90.9	89.8	96.3	91.2	93.2	91.8	98.7	83.4	92.8	87.5	93.8
Total for both sexes	13		28		21		31		149		230		288		341		415		385		230		116		41		22	
	61.9		52.9		53.8		86.2		79.0		84.6		78.3		84.6		91.7		93.6		92.7		96.3		89.0		91.7	

TABLE NO. 65

What should you do if while playing in the parlor you broke one of your mother's best chairs? (No one saw you break it and your brother was blamed for doing it.)

Age	6		7		8		9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
S. Public									1		3	1	11	6	10	8	15	5	4	6	1	1						
									50.0		100.0	100.0	100.0	100.0	90.9	88.9	93.8	100.0	80.0	85.7	100.0	100.0						
P. Public								1	12	14	21	19	30	27	35	26	19	12	7	2	2	2						
								100.0	92.3	100.0	95.6	95.0	96.9	96.4	100.0	96.2	90.4	92.3	77.8	100.0	66.7	100.0						
G. Public									7	12	19	21	31	38	45	58	48	49	35	31	21	14	6	2	9	3	6	3
									87.5	100.0	100.0	91.4	81.5	84.4	93.6	95.1	88.8	89.2	87.5	86.2	100.0	87.5	100.0	100.0	90.0	100.0	100.0	100.0
Catholic							16	4	56	45	68	91	81	89	127	72	136	136	137	181	70	122	44	70	9	25	2	13
							94.1	80.0	86.3	94.9	81.6	93.7	80.2	96.1	94.0	95.0	96.6	93.8	95.9	99.6	89.6	97.6	100.0	100.0	100.0	100.0	100.0	100.0
C. I.	8	3	18	16	9	17	5	1	13	1																		
	100.0	75.0	100.0	84.2	100.0	94.5	100.0	100.0	100.0	100.0																		
C. I. W.	1		1	10	6	4	3	3	6	4	2	1																
	33.3		33.3	83.3	100.0	66.7	100.0	100.0	100.0	80.0	100.0	100.0																
Total for all schools	9	3	19	26	15	21	24	9	94	77	113	133	153	160	217	164	218	202	183	220	94	139	50	72	18	28	8	16
	81.8	75.0	86.5	84.0	100.0	87.6	96.0	90.0	89.3	94.7	88.1	93.1	84.2	92.8	94.4	95.1	94.6	92.5	93.3	97.0	91.2	95.9	100.0	100.0	94.7	100.0	100.0	100.0
Total for both sexes	12		45		36		33		171		246		313		381		420		403		233		122		46		24	
	80.0		85.1		92.2		94.4		92.3		90.8		88.9		94.5		93.7		95.5		94.4		100.0		98.0		100.0	

(*No one saw you break it and your brother was blamed for doing it.*) Very often when a child answered "I would say nothing" his reason revealed the fear he had of punishment. For instance, one child answered "I wouldn't say a thing. I would let him get the licking." In such a case punishment has had exactly the opposite effect on the character of the child to that desired. The motive of fear is probably the greatest impediment to a sense of honor among children. No credit was given for this question unless the child felt that the obligation to admit his guilt without being forced to do so, was incumbent upon him (Table No. 65).

Group V was given in the following form:

Draw a line under each word in the list below which indicates a trait of character you would like to possess.

gloomy	*obedient*	*conceited*	*frank*
humble	*foolish*	*deceitful*	*flirt*
aggressive	*simple*	*lazy*	*patriotic*
careless	*thief*	*sincere*	*insulting*
loving	*polite*	*charitable*	*generous*
shrewd	*affected*	*vain*	*loyal*
dissipated	*neatness*	*liar*	*proud*
friendly	*insolent*	*extravagant*	*quarrelsome*
modest	*wicked*	*dishonest*	*patient*
immoral	*self-respecting*	*stubborn*	*cautious*
sullen	*pliable*	*peaceful*	*indecent*
cheerful	*impudent*	*sneak*	*honest*

There are in this list twenty-one desirable traits, if we include "simple." In scoring this question the number of correct traits answered by each subject was counted and the median number for each age was evaluated from these records. This median was evaluated separately for each school system and the average median given below was attained by taking the average of the medians of the different schools. There are three school systems represented in this record, the P. Public, the G. Public and the Catholic.

Age	9	10	11	12	13	14	15	16	17	18	Ad.
Median Number of Traits	6.0	10.8	12.2	14.0	14.2	14.5	13.9	15.2	16.3	17.3	16.7

In Group VI we desire to find at what age children become aware of certain faults being more serious than others. This end is attained by placing before the children groups of five words each. In each Group there is one word which designates an action or a moral character much worse than any of the others. The child is then asked to cross out that word which is worst. We may assume that when the child does not cross out the correct word he does not know its value in relation to the group in which it is placed.

The list of words given is as follows:

In each of the following lines cross out the word that is worst.
Example (1) *begging, lying, smoking, murder, cheating.*
Example (2) *dullness, foolishness, laziness, slowness, pity.*

1	*fighting*	*borrowing*	*charity*	*killing*	*dislike*
2	*dancing*	*flirting*	*obedience*	*adultery*	*smoking*
3	*holiness*	*cruelty*	*kindness*	*haste*	*slang*
4	*frankness*	*disloyalty*	*shrewdness*	*vanity*	*bigamy*
5	*rudeness*	*meekness*	*gossip*	*slander*	*hesitancy*
6	*bullying*	*insult*	*black-mail*	*tattling*	*scolding*
7	*flattery*	*lying*	*fibbing*	*frank*	*insincere*
8	*love*	*hate*	*fondness*	*dislike*	*liking*
9	*courtesy*	*pleasantness*	*friendliness*	*gentleness*	*timidity*
10	*stinginess*	*carefulness*	*generosity*	*charity*	*economy*

In line No. 1 "killing" is recognized as worst by a sufficient majority, that is 75 percent of the 13-year-olds, to let us assume that it is a fair test for the average child at that age (Table No. 66).

In line No. 2 the test given to the public school children reads as printed above. Results for this are listed under P. Public and G. Public in Table No. 67 below. It will be noted that the word "adultery" was too difficult for all children to whom the test was given in the P. Public schools and was not passed until year 17 in the G. Public schools. Children, therefore, before the age of 17 do not know the meaning of "adultery" nor its relative value from the moral standpoint. The word "adultery" was changed to "idolatry" before the tests were given to the parochial school children. Children differentiate the relative value of "idolatry" at 15. This record is given under *Catholic* school in the Table below.

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
P. Public	1		5	7	13	8	16	15	27	13	12	7	4	1	0	2						
	100.0		41.7	50.0	68.4	42.1	52.8	60.0	79.4	50.0	66.7	58.3	50.0	50.0	.0	100.0						
G. Public			4	6	12	18	19	27	35	36	32	28	30	21	30	13	7	5	4	5	5	2
			57.2	50.0	66.7	78.3	51.3	59.9	71.4	60.8	64.0	60.8	78.9	61.7	71.4	65.0	58.3	62.5	80.0	62.5	83.3	100.0
Catholic	10	2	31	16	52	59	81	72	115	69	131	126	130	109	72	116	41	69	9	24	2	13
	71.4	40.0	63.2	34.7	66.6	66.1	85.9	80.6	87.4	91.8	91.7	88.2	89.7	99.7	92.2	94.0	95.5	98.7	100.0	100.0	100.0	100.0
C. I.				1																		
				100.0																		
C. I. W.	3	1			2	1																
	100.0	100.0			100.0	100.0																
Total for all schools	14	3	40	30	79	86	116	114	177	118	175	161	200	191	102	131	48	74	13	29	7	15
	77.9	50.0	58.9	47.7	67.2	65.4	71.9	71.8	82.8	74.3	83.1	80.0	88.2	88.8	86.7	89.1	87.4	94.7	92.8	90.8	87.5	100.0
Total for both sexes	17		70		165		230		295		336		391		233		122		42		22	
	70.9		53.2		66.2		71.9		78.5		99.1		88.7		88.1		91.5		91.1		95.7	

TABLE NO. 67
Line No. 2

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
P. Public (Adultery)			2	4	7	4	10	8	16	5	6	4	1	0	0	2						
			18.2	28.6	36.8	22.2	33.3	32.0	47.1	19.3	33.4	33.3	12.5	.0	.0	100.0						
G. Public (Adultery)			1	2	8	12	23	13	18	32	19	15	31	19	16	12	10	5	4	5	5	2
			16.7	16.7	44.5	52.2	35.1	28.9	36.7	37.2	38.0	32.6	81.5	55.9	57.1	60.0	83.3	62.5	80.0	62.5	83.3	100.0
Catholic (Idolatry)	4	0	16	12	19	39	51	48	96	50	104	108	116	149	66	110	36	63	9	21	2	13
	28.6	.0	32.6	26.6	24.3	43.7	55.1	54.7	73.0	66.5	72.8	75.6	80.0	87.9	84.5	89.1	83.9	90.1	100.0	87.6	100.0	100.0

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TABLE NO. 68
Line No. 3

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
P. Public			4	7	11	5	20	12	28	13	9	3	5	1	0	1						
			36.4	53.8	57.9	27.8	66.7	48.0	92.3	50.0	50.0	25.0	62.5	50.0	.0	50.0						
G. Public			0	3	10	11	15	18	25	34	28	23	29	17	18	12	9	5	3	6	5	1
			.0	25.0	55.6	47.9	40.5	40.0	51.0	57.5	56.0	49.9	76.3	50.0	64.3	60.0	75.0	62.5	60.0	75.0	83.4	50.0
Catholic	5	2	22	13	34	48	54	57	88	59	104	104	117	156	62	111	37	61	9	22	2	12
	35.7	40.0	48.8	25.2	43.5	54.7	58.9	65.0	66.9	78.5	73.8	72.8	80.7	92.0	79.4	91.0	86.2	87.2	100.0	91.7	100.0	92.3
Total for all schools	5	2	26	23	55	64	89	87	141	109	141	130	150	174	80	124	46	66	12	28	7	13
	35.7	40.0	41.3	38.9	47.9	50.2	56.1	55.1	66.7	69.2	67.4	65.0	79.5	82.7	74.4	85.6	83.7	84.5	80.0	87.6	87.5	86.7
Total for both sexes	7		49		119		176		250		271		324		204		112		40		20	
	36.8		40.2		48.8		56.7		66.5		66.4		81.6		80.6		84.0		85.2		87.0	

TABLE NO. 69
Line No. 4

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
P. Public			0	11	3	1	6	5	11	7	6	2	1	1	0	2						
			.0	84.6	15.8	5.6	20.0	20.9	32.3	27.0	33.4	16.7	12.5	50.0	.0	100.0						
G. Public			1	1	5	10	7	16	12	11	21	11	18	14	12	8	5	4	3	3	4	2
			14.3	8.3	27.8	43.5	19.5	32.6	24.5	18.6	42.0	23.9	17.3	41.2	44.4	40.0	41.7	50.0	60.0	37.5	66.7	100.0
Catholic	4	0	11	5	17	23	35	43	74	35	90	88	97	129	59	99	33	59	9	19	2	13
	28.6	.0	24.4	15.7	21.8	26.2	38.2	49.0	56.2	46.6	63.0	61.6	67.9	76.1	75.5	81.2	76.9	84.4	100.0	79.2	100.0	100.0
Total for all schools	4	0	12	17	25	34	48	64	97	53	117	101	116	144	71	109	38	63	12	22	6	15
	28.6	.0	19.1	29.8	27.8	26.4	30.4	39.2	45.3	33.1	55.7	50.5	61.5	67.0	66.4	75.8	69.2	80.6	85.7	68.9	75.0	100.0
Total for both sexes	4		29		59		112		150		218		260		180		101		34		21	
	21.0		24.1		26.9		34.9		40.0		53.6		64.5		71.6		75.8		73.8		91.4	

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
P. Public			1	3	8	3	9	6	14	11	6	5	2	1	0	2						
			9.1	23.1	42.1	16.7	27.7	24.0	41.2	42.4	33.4	41.6	25.0	50.0	.0	100.0						
G. Public			2	1	5	5	7	7	12	18	24	14	17	11	12	11	6	4	3	2	3	0
			28.6	8.3	27.8	21.8	18.9	15.2	24.5	30.4	48.0	30.4	44.7	32.3	44.4	55.0	50.0	50.0	75.0	25.0	50.0	.0
Catholic	4	1	4	5	23	29	36	28	73	38	103	86	73	116	52	80	36	46	6	23	1	12
	28.6	20.0	8.9	15.7	29.4	33.1	39.2	31.9	55.5	48.5	74.2	60.2	51.1	68.4	67.6	65.6	83.9	65.8	66.7	95.9	50.0	92.3
Total for all schools	4	1	7	9	38	37	52	41	99	67	133	105	92	128	64	93	42	50	9	25	4	12
	28.6	20.0	11.1	15.8	31.3	28.7	32.8	25.8	46.2	41.7	64.1	52.5	46.5	59.5	60.2	64.6	76.4	64.0	69.2	78.3	50.0	80.0
Total for both sexes	5		16		73		93		166		238		220		157		92		34		16	
	26.3		13.3		29.9		29.3		44.2		58.1		54.6		62.8		69.0		72.4		69.6	

TABLE NO. 71
Line No. 6

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
P. Public			4	5	7	4	11	8	20	12	10	6	2	0	0	2						
			36.4	35.7	36.8	50.0	36.3	32.0	58.8	46.2	55.6	50.0	25.0	.0	.0	100.0						
G. Public			4	4	8	11	18	12	28	24	26	32	21	15	13	12	6	4	1	3	4	1
			57.2	33.3	44.5	47.9	48.6	26.0	47.3	40.6	52.9	47.8	55.2	44.1	46.4	60.0	50.0	50.0	25.0	37.5	66.7	50.0
Catholic	8	0	22	8	38	35	57	56	91	51	112	99	113	140	62	99	31	60	7	13	2	13
	57.1	.0	49.9	25.0	48.6	39.9	62.1	63.8	69.2	67.8	78.4	70.3	80.2	82.6	79.4	81.2	72.2	85.8	77.8	75.1	100.0	100.0
Total for all schools	8	0	30	17	53	50	86	76	139	87	148	127	136	155	75	113	37	64	8	21	6	14
	57.1	.0	48.3	29.2	46.1	38.8	54.2	47.9	62.0	54.4	70.4	63.5	72.1	72.1	69.8	78.5	67.3	81.9	61.5	65.7	75.0	93.4
Total for both sexes	8		47		103		318		226		276		291		188		101		29		20	
	42.1		39.0		42.2		51.0		59.0		67.6		72.5		74.4		75.8		64.4		87.0	

The third list of words is comparatively simple if we consider the meaning of the words. But evidently children have difficulty in differentiating their relative values because they do not pass the 75 percent mark until year 15 (Table No. 68).

Bigamy is not recognized as the worst word of those given in line No. 4 until the 17-year-old group is reached (Table No. 69).

In line No. 5 the test is approximately passed in year 18. The relative seriousness of gossip and slander as actions contrary to the moral law is not, however, clearly defined until adult years (Table No. 70).

Blackmail is considered the worst action of the group in which it is placed by 75 percent of the children at 17. This is probably a fair test for children of 16, when we consider that it practically reaches 75 per cent at that age (Table No. 71).

Lying is not differentiated by 75 percent of the children in the group of any age. It may, perhaps, be considered an 18 year-old test. The low percentage in the 18-year-old group is probably accidental (Table No. 72).

Hate is recognized as the worst action in its Group, line No. 8, at age 13 (Table No. 73).

This list in which timidity is the worst word, was felt by the examiner to lack sufficient moral differentiation to enable the child to pick it out. Table No. 74 for line No. 9 shows that at 18 the 75 percent mark is practically reached. Had a stronger word such as cowardice been used instead of timidity, the results would probably have been more definite. However, we may consider this a fair test for year 18.

Stinginess is differentiated as the worst word in its Group by the 13-year-olds. A phenomenon which occurs quite frequently, namely that the 14-year-old group falls below the point attained by the 13-year-old, is exemplified very well in Table No. 75.

This group of tests may be used in a standarized scale of Moral Tests to measure the ability of the individual to differentiate moral qualities. No credit is given for any differentiation except that which recognizes the one word which is absolutely the

Line No. 7

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
P. Public			4	8	11	4	13	10	17	9	10	4	3	1	0	1						
			36.4	57.1	57.9	22.2	42.9	40.0	50.0	34.7	55.6	25.3	37.5	50.0	.0	50.0						
G. Public			4	3	4	13	15	25	30	27	27	17	19	17	16	14	7	5	4	5	2	1
			57.2	25.0	22.2	56.6	41.7	55.5	61.2	45.6	54.0	37.0	51.3	50.0	57.1	70.0	58.3	62.5	80.0	62.5	33.3	50.0
Catholic	5	1	18	11	43	32	53	43	70	42	85	79	85	111	55	95	30	51	8	16	2	10
	35.1	20.0	40.9	34.4	55.0	36.8	57.8	49.6	53.2	55.9	59.5	56.1	59.5	65.5	70.4	78.9	69.9	72.9	88.9	66.8	100.0	76.9
Total for all schools	5	1	26	22	58	49	81	78	117	78	122	100	107	120	71	110	37	56	12	21	4	11
	35.2	20.0	29.1	37.8	50.5	38.2	51.0	49.1	54.8	49.1	58.1	50.0	56.7	60.1	66.0	71.5	67.3	71.7	85.7	65.7	50.0	73.4
Total for both sexes	6		48		107		159		195		222		236		181		93		33		15	
	31.6		32.6		44.1		50.4		52.1		54.4		58.8		69.3		69.8		71.6		65.3	

TABLE NO. 73

Line No. 8

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
P. Public			3	9	12	6	21	13	28	14	11	4	5	0	0	2						
			27.3	69.2	63.1	33.4	69.3	52.0	82.3	53.9	61.2	33.3	62.5	.0	.0	100.0						
G. Public			3	7	9	14	15	26	26	56	37	28	28	22	20	13	9	7	4	6	5	2
			42.9	58.3	50.0	60.9	41.7	57.7	54.1	94.6	66.2	60.8	75.6	64.7	71.4	65.0	75.0	87.5	80.0	75.0	83.4	100.0
Catholic	6	3	25	15	43	54	62	67	103	63	117	124	116	159	63	107	31	63	9	21	2	13
	42.8	60.0	56.8	47.0	55.0	62.1	67.6	76.4	78.3	83.8	83.1	88.0	81.2	93.8	81.9	88.8	93.9	90.1	100.0	87.6	100.0	100.0
Total for all schools	6	3	31	31	64	74	98	106	157	133	165	156	149	181	83	122	40	70	13	27	7	15
	42.8	60.0	49.9	54.3	55.7	57.7	61.7	66.8	73.8	83.8	76.9	79.6	79.0	84.3	77.2	85.4	88.8	91.0	92.9	84.5	87.5	100.0
Total for both sexes	9		62		138		204		290		321		330		205		110		40		22	
	47.3		52.1		56.9		64.7		77.7		77.7		81.8		82.0		90.2		56.8		95.7	

TABLE NO. 74
Line No. 9

Age / Sex (School)	9 B	9 G	10 B	10 G	11 B	11 G	12 B	12 G	13 B	13 G	14 B	14 G	15 B	15 G	16 B	16 G	17 B	17 G	18 B	18 G	Ad. B	Ad. G
P. Public			0	6	4	5	12	10	18	14	7	4	4	0	1	1						
			.0	46.1	21.0	27.8	39.6	40.0	52.9	53.9	38.9	33.3	50.0	.0	50.0	50.0						
G. Public			2	4	8	12	9	19	30	23	24	21	26	16	19	9	7	4	1	5	5	0
			28.6	33.3	44.5	52.2	24.3	42.2	60.0	49.9	61.4	45.6	70.2	47.0	67.8	45.0	58.3	50.0	50.0	62.5	83.3	.0
Catholic	3	0	11	6	24	29	33	43	67	40	72	81	95	116	46	40	28	58	7	20	1	2
	21.4	.0	25.0	18.8	30.7	33.4	36.0	49.0	50.9	54.0	50.4	57.5	66.5	68.4	60.7	74.7	68.3	82.9	77.8	83.4	50.0	15.4
Total for all schools	3	0	13	16	36	46	54	72	115	77	103	106	125	132	66	100	35	62	8	25	6	2
	21.4	.0	21.7	28.0	31.3	35.9	34.0	45.4	53.4	52.4	49.2	50.0	66.3	61.5	62.0	70.0	63.7	79.4	88.9	75.8	75.0	13.3
Total for both sexes	3		29		82		126		192		209		257		166		97		32		8	
	15.8		24.7		33.7		39.8		53.1		49.7		64.0		66.9		72.8		74.6		34.8	

TABLE NO. 75
Line No. 10

Age / Sex (School)	9 B	9 G	10 B	10 G	11 B	11 G	12 B	12 G	13 B	13 G	14 B	14 G	15 B	15 G	16 B	16 G	17 B	17 G	18 B	18 G	Ad. B	Ad. G
P. Public			4	5	13	13	23	19	26	18	12	7	4	1	1	2						
			44.4	38.5	68.4	72.3	75.9	70.0	76.4	69.3	66.7	58.3	80.0	50.0	50.0	100.0						
G. Public			4	8	8	13	18	24	40	33	32	29	29	25	22	18	11	8	4	6	5	2
			57.2	66.7	44.5	56.6	48.6	53.3	80.0	71.6	81.9	59.2	78.3	73.5	78.5	90.0	91.6	100.0	80.0	100.0	62.5	100.0
Catholic	6	2	20	17	35	50	54	60	99	64	112	116	128	167	70	114	43	68	9	24	2	10
	42.8	40.0	46.6	53.2	44.8	57.5	58.9	69.0	75.2	85.1	78.4	82.4	89.6	98.5	93.4	94.6	100.0	97.2	100.0	100.0	100.0	76.9
Total for all schools	6	2	28	28	56	76	95	103	165	115	156	152	161	193	93	134	54	76	13	30	7	12
	42.8	40.0	47.3	51.0	48.7	59.3	60.0	65.9	76.9	78.2	74.6	72.0	86.9	89.9	87.4	93.8	98.3	97.3	92.9	100.0	87.5	80.0
Total for	8		56		132		198		280		308		354		227		130		43		19	

Group VII. The first four tests in this group treat of the similarity of two moral concepts which are in general dissimilar. The question reads:

In what way are these things alike:

(*a*) *Disobedience* — *Stealing*

(*b*) *Swearing* — *Praying*

(*c*) *Angel* — *Baby*

(*d*) *God* — *Your soul*

An examination of Table No. 76 below shows that (a) is not passed by 75 percent of the 16-year-olds but is passed by this percentage of 17-year-olds. In Table No. 77, (b) 75 percent is reached by the 18-year-old group. In Table No. 78, (c) this percentage is reached by the 16-year-old group. In Table No. 79, (d) 75 percent is again reached by the 17-year-old group.

The second division of this Group asks the subject to tell "In what way are these things different":

(*e*) *Saint* — *Sinner*

(*f*) *God* — *Man*

(*g*) *Lying* — *Cheating*

(*h*) *Love* — *Hate*

(*i*) *Selfishness* — *Gratitude*

Table No. 80 which gives the results for question (e) shows this test is passed by the 15-year-old group with a percentage considerably over 75.

Table No. 81 which gives the results for question (f) shows that this test also belongs to the 15-year group.

Question (g) is doubtful even as a fair test at 18 years, because it does not quite reach the 75 percent limit. However, were there enough cases at adult age it would undoubtedly be found that the test would belong to that period, and it has on this account been placed in the adult age group. These results are given in Table No. 82.

Table No. 83 which gives the result from question (h) reaches 75 percent at the age of 17 and is considered a fair test for that age.

In Table No. 84 which gives the results for question (i) 75 percent is again reached at 17.

TABLE NO. 76
Line (a)

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
P. Public					0 .0		0 .0		1 100.0													
G. Public			1 20.0	0 .0	4 28.6	3 18.8	4 11.1	10 24.4	8 24.2	17 38.6	12 31.6	11 33.3	17 53.2	11 47.9	11 39.3	9 50.0	5 83.4	4 80.0	4 66.7	2 66.7	1 33.3	0 .0
Catholic	0 .0	0 .0	13 29.5	3 17.6	15 26.3	18 35.3	17 22.4	27 41.0	47 42.8	24 35.8	53 47.7	60 46.8	52 47.3	86 54.2	35 53.9	74 59.9	35 83.3	52 74.4	9 100.0	18 85.7	2 100.0	9 90.0
Total for all schools			14 28.6	3 12.5	19 26.0	21 31.3	21 18.7	37 34.8	56 38.6	41 36.9	65 43.6	71 44.0	69 48.3	97 53.4	46 49.7	83 63.1	40 83.2	56 74.5	13 86.7	20 83.4	3 60.0	9 81.8
Total for both sexes	0 .0		17 23.3		40 28.4		58 26.6		97 37.9		136 44.5		166 51.3		129 57.5		96 76.8		33 84.5		12 75.0	

TABLE NO. 77
Line (b)

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
P. Public					0 .0				1 100.0													
G. Public			0 .0	0 .0	0 .0	0 .0	14 53.9	5 12.2	5 15.7	3 7.3	6 15.8	5 15.2	7 31.9	4 18.2	7 38.9	4 22.2	2 33.3	2 50.0	5 83.4	0 .0	0 .0	0 .0
Catholic	1 10.0	0 .0	4 9.6	0 .0	6 10.7	6 12.5	3 4.1	15 24.2	16 15.2	12 18.2	20 18.8	57 43.0	26 24.2	66 42.2	31 47.7	74 59.9	32 74.6	48 68.6	8 88.9	16 80.0	2 100.0	6 60.0
Total for all schools	1 10.0	0 .0	4 8.7	0 .0	6 9.4	6 18.3	17 17.0	20 19.2	22 15.8	15 14.0	26 17.9	62 39.1	33 25.4	70 38.5	38 45.6	78 64.7	34 69.4	50 67.5	13 86.7	16 72.8	2 40.0	6 54.5
Total for both sexes	1 8.3		4 5.5		12 8.9		37 18.1		37 15.1		88 29.0		103 33.2		116 56.8		84 68.0		29 78.3		8 50.0	

Line (c)

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
P. Public					0				0													
					.0				.0													
G. Public			1	0	3	1	4	13	10	10	15	6	8	8	7	6	4	4	2	1	3	0
			25.0	.0	42.9	6.3	13.2	31.7	34.5	24.4	39.5	18.2	40.0	36.4	38.9	40.0	66.7	100.0	33.3	50.0	100.0	.0
Catholic	0	0	7	3	7	10	20	27	53	35	61	77	72	124	44	102	38	59	8	16	2	7
	.0	.0	17.1	18.8	13.0	20.8	27.0	43.5	50.4	53.9	59.8	61.6	67.0	78.1	68.6	82.6	90.4	84.4	88.9	80.0	100.0	70.0
Total for all schools	0	0	8	3	10	11	24	40	63	45	76	83	80	132	51	108	42	63	10	17	5	7
	.0	.0	17.8	13.1	14.5	17.2	23.1	38.8	46.6	42.3	54.0	52.3	62.4	73.9	62.2	84.2	87.4	85.1	66.7	77.4	100.0	63.6
Total for both sexes	0		11		21		64		108		159		212		159		105		27		12	
	.0		16.2		15.8		30.8		44.6		53.3		68.9		75.7		86.1		72.9		75.0	

TABLE NO. 79

Line (d)

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
P. Public					1				0													
					100.0				.0													
G. Public			0	1	0	0	6	6	3	4	10	11	10	3	7	7	4	2	4	1	1	0
			.0	14.3	.0	.0	19.8	14.6	10.4	9.8	26.3	35.5	50.0	15.0	38.9	46.7	80.0	50.0	66.7	50.0	33.3	.0
Catholic	3	0	6	1	13	11	22	30	44	34	51	69	58	111	39	86	39	55	8	18	2	8
	33.3	.0	15.4	9.1	24.1	24.4	31.5	48.3	42.7	57.7	50.0	56.6	55.1	72.2	60.8	77.4	92.8	78.7	100.0	90.0	100.0	80.0
Total for all schools	3		6	2	14	11	28	36	47	38	61	80	68	114	46	93	43	57	12	19	3	8
	33.3		14.0	12.5	20.3	18.0	28.0	35.0	35.3	36.9	43.3	52.0	54.4	65.0	56.1	73.5	91.6	77.0	85.7	86.5	60.0	72.7
Total for both sexes	3		8		25		64		85		141		182		139		100		31		11	
	27.3		13.5		19.3		31.6		36.1		48.1		61.0		66.7		83.0		86.2		68.8	

TABLE NO. 80
Line (e)

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
P. Public					1 100.0				1 100.0													
G. Public			2 50.0	2 28.6	8 57.1	6 26.1	11 36.3	15 36.6	15 53.6	17 43.5	23 60.5	15 51.8	17 85.0	16 76.2	11 61.2	12 80.0	5 100.0	4 100.0	3 50.0	2 100.0	3 100.0	1 100.0
Catholic	0 .0	0 .0	17 43.5	5 50.0	22 42.2	22 53.7	29 43.2	35 53.9	88 82.7	44 68.6	69 68.3	90 72.9	89 80.1	136 87.0	58 86.4	104 92.6	40 95.2	68 97.2	8 100.0	18 90.0	1 50.0	10 100.0
Total for all schools	0 .0	0 .0	19 44.3	7 41.2	31 46.2	28 46.7	40 41.2	50 47.0	104 77.0	61 59.2	92 66.2	105 69.3	106 81.6	152 85.1	69 81.4	116 91.6	45 95.9	72 97.2	11 78.5	20 91.0	4 80.0	11 100.0
Total for both sexes	0 .0		26 43.4		59 44.8		90 44.4		165 69.3		197 68.0		258 84.1		185 87.3		117 97.1		31 86.2		15 93.8	

TABLE NO. 81
Line (f)

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
P. Public					0 .0				1 100.0													
G. Public			1 25.0	1 14.3	3 23.1	5 21.8	12 39.6	11 26.8	12 42.8	13 33.3	22 57.9	19 65.6	11 55.0	14 66.7	13 65.0	8 53.4	3 60.0	2 66.7	4 66.7	2 100.0	3 100.0	
Catholic	3 42.9	0 .0	14 35.8	2 20.0	18 34.6	16 40.0	25 39.8	34 55.8	74 76.2	47 77.1	71 73.1	78 66.3	86 81.7	126 84.4	52 81.1	96 88.3	40 97.6	68 97.2	8 100.0	19 100.0	1 50.0	7 70.0
Total for all schools	3 42.9	0 .0	15 35.0	3 17.6	21 31.9	21 33.4	37 40.0	45 44.1	87 60.0	60 68.7	93 68.8	97 66.0	97 77.6	140 82.6	65 77.4	104 84.2	43 93.3	70 95.9	12 85.7	21 100.0	4 80.0	7 70.0
Total for both sexes	3 25.0		18 30.1		42 32.8		82 41.8		147 64.8		180 64.1		237 80.3		169 81.1		113 94.9		33 94.4		11 78.4	

Line (g)

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
P. Public					0 .0				1 100.0													
G. Public			0 .0	0	1 7.7	0 .0	9 29.7	8 19.5	1 3.6	2 5.1	6 15.8	3 10.4	7 35.0	1 5.0	11 57.9	5 33.3	3 60.0	0 .0	3 50.0	1 50.0	1 50.0	
Catholic	0 .0	0	0 .0	0	3 5.9	4 10.2	4 6.4	8 13.8	8 9.1	2 3.4	34 37.7	48 41.8	34 33.7	29 20.3	29 45.2	65 60.5	32 78.1	53 75.8	8 100.0	14 73.6	1 50.0	8 80.0
Total for all schools	0 .0	0	0 .0	0	4 6.2	4 7.3	13 14.0	16 16.2	10 8.5	4 4.1	40 31.2	51 35.2	41 34.0	30 18.3	40 48.0	70 56.7	35 76.0	53 72.6	11 78.5	15 71.4	2 50.0	8 80.0
Total for both sexes	0 .0		0 .0		8 6.6		29 15.1		14 8.5		91 33.5		71 25.0		110 53.4		88 73.9		26 74.4		10 71.4	

TABLE NO. 83

Line (h)

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
P. Public					0 .0				1 100.0													
G. Public			5 71.5	2 50.0	7 53.8	6 37.5	14 46.2	14 34.2	8 29.6	14 35.8	23 60.5	16 55.2	11 55.0	11 55.0	10 52.6	9 53.4	2 40.0	2 66.7	1 20.0	1 50.0	1 50.0	
Catholic	1 14.3	0 .0	6 15.4	0 .0	12 23.5	12 30.0	11 17.5	24 41.3	46 54.3	27 49.1	52 59.3	79 68.7	57 59.3	99 69.3	40 54.8	82 76.3	38 95.0	61 87.2	7 87.5	12 63.1	1 50.0	10 100.0
Total for all schools	1 14.3	0 .0	11 23.9	2 14.3	19 29.3	18 32.2	25 27.0	38 38.4	55 48.4	41 43.5	75 59.3	95 65.6	68 58.5	110 68.2	50 61.0	91 73.7	40 88.8	63 86.3	8 61.5	13 61.9	2 50.0	10 100.0
Total for both sexes	1 11.1		13 21.7		37 30.7		63 32.8		96 46.2		170 62.9		178 64.1		141 68.8		103 87.6		21 61.7		12 85.7	

TABLE NO. 84
Line (i)

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
Sex (School)	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
P. Public					0 .0				1 100.0													
G. Public			1 14.3	1 25.0	0 .0	1 6.3	9 31.1	10 24.4	8 27.6	5 12.8	12 31.6	5 17.3	4 20.0	4 20.0	13 68.4	6 40.0	3 60.0	2 66.7	3 60.0	1 50.0		
Catholic	0 .0	0 .0	3 7.7	0 .0	5 9.8	9 22.5	5 8.0	18 31.0	28 32.8	18 32.8	48 54.7	78 67.9	57 59.3	57 39.9	32 50.9	70 65.7	30 75.0	55 78.7	7 87.5	14 73.6	1 50.0	9 90.0
Total for all schools	0 .0	0 .0	4 8.7	1 7.7	5 7.7	10 17.9	14 15.1	28 28.3	37 32.6	23 24.4	60 47.4	83 57.3	61 52.5	61 37.8	45 42.7	76 61.6	33 73.3	57 78.1	10 76.9	15 71.4	1 50.0	9 90.0
Total for both sexes	0 .0		5 8.5		15 12.5		42 21.8		60 28.8		143 52.9		122 43.9		111 54.2		90 76.5		25 73.5		10 83.3	

The value of this test lies in the fact that it displays the ability of the individual to analyze common acts into their constituent parts for purposes of comparison with other acts similarly analyzed. Inability to analyze the qualities under consideration precludes inability to compare them with other qualities essentially dissimilar. Intensified study of the answers received would, if it were undertaken, show to what extent the subject comprehended the terms involved, and recognized their common factors. This recognition gives evidence of an appreciation of their moral value. For our purposes it was considered sufficient that the subject give a real likeness or a real difference to be credited.

Group VIII. Vocabulary.

The vocabulary as it is to be used in the standardized form consists of forty-six words. These words were used in the reprinted blank given to the Catholic school children.[3] The Table below records the results on these words only, starting with age 9 and proceeding through adult age. The number of cases at adult age is so small, however, that it was decided not to use this age in constructing a standard for the different age groups. It was found necessary also in formulating this standard to consider the Public and Parochial schools separately, owing to the difference in the extent of the respective moral vocabularies. This difference which shows that the Catholic school children have the wider vocabulary is due undoubtedly to the constant training these children receive in the catechism where most of the words contained in our list appear. The difference is interesting from the pedagogical standpoint especially, because it shows what acceleration can be brought about by systematic training along the lines of vocabulary.

The absolute number and the percentage answering each word correctly is given in Table No. 85. Each age group is considered separately and is divided further into C (Catholic) and P (public).

[3] See p. 19 for method of compiling this vocabulary test.

The list of words used for this test are as follows:

1 *God*	13 *pity*	24 *pride*	35 *murder*
2 *bad*	14 *lust*	25 *mercy*	36 *counsel*
3 *sin*	15 *hope*	26 *death*	37 *patience*
4 *sad*	16 *soul*	27 *Satan*	38 *suicide*
5 *lie*	17 *charity*	28 *anger*	39 *blasphemy*
6 *hell*	18 *abhor*	29 *virtue*	40 *effeminate*
7 *love*	19 *gratitude*	30 *heaven*	41 *infanticide*
8 *flirt*	20 *snob*	31 *justice*	42 *veneration*
9 *obey*	21 *cruel*	32 *courage*	43 *patricide*
10 *kind*	22 *steal*	33 *worship*	44 *degradation*
11 *devil*	23 *gentle*	34 *obstinate*	45 *Sadism*
12 *holy*			46 *manslaughter*

A definition was considered correct if it gave a logical meaning for the word and if it also involved a moral concept. By a logical definition we understand one which gives a meaning of the word commonly accepted as correct. Occasionally a word may be given a logical definition and yet be marked minus in the record because it contains no moral concept. Our purpose is primarily not to get definitions for the words but rather to see at what age the moral concept becomes evident.

The number of words passed at the various ages for the two groups of children follow:

Age	9	10	11	12	13	14	15	16	17	18
Catholic	9	15	17	19	21	22	21	28	30	40
Public		8	11	9	15	12	12	22	13	20

The results have been used as they stand for purposes of standardization, yet it is felt that the lack of progressive growth in the public schools is due largely to the comparatively small number of cases considered. These cases number less than 75 at the 10, 11, 16, 17 and 18-year-age-groups, while at 12, 13, 14 and 15 they number between 75 and 100.

TABLE NO. 85--VOCABULARY

Age	9		10		11		12		13		14		15		16		17		18		Ad.	
School	C	P	C	P	C	P	C	P	C	P	C	P	C	P	C	P	C	P	C	P	C	P
Word																						
1. God	25 75.8		119 78.5	18 85.7	178 78.0	39 89.8	189 83.5	82 86.1	222 93.2	97 87.3	264 90.3	97 88.3	306 95.2	75 92.3	187 96.3	28 90.4	102 96.9	4 80.0	28 100.0	6 100.0	12 100.0	1 100.0
2. Bad	25 75.8		140 92.4	19 100.0	216 91.6	42 97.9	209 92.4	72 91.4	219 95.9	93 92.1	275 93.8	75 86.3	310 96.7	60 89.4	173 91.7	23 92.0	100 96.0	3 75.0	27 96.4	4 80.0	11 91.6	1 100.0
3. Sin	27 81.0		140 91.0	18 90.0	210 96.6	47 95.9	210 92.8	84 70.7	215 93.7	90 77.4	271 92.7	97 89.2	305 94.9	68 87.0	183 97.0	26 96.2	103 99.0	1 25.0	27 96.4	5 100.0	12 100.0	1 100.0
4. Sad	22 66.7		126 84.4	15 83.4	216 91.2	35 85.4	198 87.5	69 88.3	206 91.1	91 91.0	272 93.3	75 86.3	296 92.6	57 80.6	174 92.6	23 100.0	96 92.2	3 100.0	24 92.3	5 100.0	11 91.6	
5. Lie	29 87.9		141 94.5	13 72.3	217 95.9	40 93.2	208 91.9	69 89.7	208 91.9	94 94.0	285 98.3	75 86.3	300 96.0	59 89.7	181 95.9	22 100.0	102 97.9	3 100.0	24 96.0	4 100.0	12 100.0	1 100.0
6. Hell	25 75.8		119 78.5	13 68.4	180 79.6	33 77.5	186 82.6	72 77.8	188 83.1	92 77.3	260 90.0	91 83.7	294 92.0	64 81.9	184 97.0	24 85.7	103 99.0	3 100.0	26 100.0	4 100.0	12 100.0	
7. Love	26 78.8		121 81.1	4 20.0	189 83.5	32 65.3	175 77.7	51 58.7	200 88.4	13 12.1	237 83.0	44 40.9	273 87.1	21 27.9	166 88.0	20 71.4	99 95.0	2 66.7	26 100.0	2 50.0	11 91.6	
8. Flirt	12 36.4		72 47.5	2 11.1	100 44.4	20 47.6	98 43.3	28 37.0	112 67.2	12 12.2	179 62.4	25 29.3	198 63.4	19 29.3	133 71.2	10 41.7	85 81.6	1 33.3	20 77.0	3 75.0	10 83.3	
9. Obey	32 97.0		142 95.1	16 90.0	215 91.6	36 83.9	206 91.9	67 88.4	208 91.9	90 91.8	276 96.0	79 92.4	295 94.4	56 94.6	180 93.7	20 83.4	101 98.0	1 33.3	26 100.0	4 100.0	11 91.6	1 100.0
10. Kind	30 90.9		134 89.8	14 77.8	207 91.9	37 97.4	196 88.2	64 85.1	200 88.4	75 76.5	262 92.0	68 79.6	288 86.8	54 83.2	167 88.8	20 87.0	90 89.1	3 100.0	24 92.3	1 50.0	11 91.6	
11. Devil	24 72.7		122 80.5	15 78.9	186 83.0	23 50.0	180 81.0	60 66.6	193 86.9	87 79.2	254 89.2	83 73.0	278 90.4	45 68.4	170 89.6	21 77.7	99 99.0	3 100.0	26 100.0	2 100.0	12 100.0	1 100.0
12. Holy	23 66.7		131 86.5	12 63.1	187 84.2	35 77.8	186 83.9	62 68.8	193 86.9	85 72.3	249 87.9	81 68.9	266 87.3	53 72.6	175 91.0	22 81.4	96 96.0	3 100.0	25 96.2	2 100.0	11 91.6	
13. Pity	16 48.5		98 64.7	5 29.4	160 72.0	30 73.2	169 76.4	42 55.4	165 74.6	53 53.5	222 79.0	55 57.2	246 80.9	40 64.4	156 83.0	16 69.6	93 93.9	2 66.7	24 92.3	1 50.0	11 91.6	
14. Lust	1 3.1		10 6.6	0 .0	7 3.2	0 .0	14 6.4	15 20.0	19 8.6	6 6.2	36 12.9	7 7.4	45 14.9	12 19.3	83 44.4	13 56.6	42 42.4	2 66.7	17 65.5	1 50.0	7 58.3	
15. Hope	11 33.3		61 40.2	3 5.9	63 29.0	3 7.3	40 18.1	19 25.3	44 19.9	10 10.2	72 25.6	22 23.1	58 19.3	15 24.6	136 73.2	14 60.9	67 67.7	2 66.7	22 84.6	0 .0	10 83.3	
16. Soul	7 23.3		55 36.9	0 0	71 32.8	6 13.6	70 31.6	28 31.1	59 26.8	32 27.5	88 29.8	46 39.1	95 31.6	30 41.1	144 77.8	14 57.8	71 71.7	0 .0	22 84.6	1 50.0	10 83.3	
17. Charity	19 63.3		96 64.3	2 11.8	159 74.1	16 39.0	169 77.4	31 43.1	183 83.1	54 56.2	245 90.4	59 62.0	258 77.4	40 67.6	167 90.7	17 77.4	90 91.8	2 66.7	24 92.3	2 100.0	11 91.6	
18. Abhor	3 10.0		7 4.7	2 11.8	11 5.1	11 26.8	23 10.5	33 43.9	43 19.6	22 22.9	71 25.6	24 25.2	110 36.6	26 46.5	100 54.0	10 45.5	59 59.6	2 66.7	22 84.7	1 50.0	7 58.3	
19. Gratitude	4 12.9		40 43.2	4 23.5	100 46.6	11 26.8	99 45.3	33 43.9	145 66.7	30 31.2	194 70.4	27 31.9	215 71.6	29 50.8	160 86.4	13 59.2	87 87.9	3 100.0	24 92.4	1 50.0	10 83.3	
20. Snob	1 3.0		28 18.8	1 5.9	40 18.8	7 17.5	60 27.5	38 50.9	80 36.6	25 26.0	129 44.8	25 26.3	133 44.7	27 45.6	125 65.0	12 54.6	67 67.7	1 33.3	22 81.7	1 50.0	8 66.6	
21. Cruel	22 72.6		125 83.7	12 70.6	174 82.1	27 53.5	178 81.5	42 52.4	175 80.2	76 77.5	249 89.4	80 84.0	252 84.1	50 84.5	165 89.1	20 91.0	88 90.6	1 33.3	23 88.6	2 100.0	12 100.0	
22. Steal	22 72.6		133 89.1	16 94.1	198 93.5	34 67.5	201 92.5	67 61.9	200 91.6	94 96.8	268 96.5	86 90.3	285 95.8	54 91.3	182 96.5	19 90.5	92 94.8	2 66.7	25 96.3	1 50.0	12 100.0	
23. Gentle	21 69.3		116 77.7	11 64.7	163 77.9	33 80.5	167 77.2	56 57.8	172 78.8	68 77.5	241 86.8	75 78.8	232 78.0	44 74.4	158 85.3	18 85.7	85 86.7	2 66.7	23 88.6	2 100.0	11 91.6	
24. Pride	8 17.4		78 52.3	3 18.8	90 43.4	15 38.4	89 41.8	42 52.4	97 44.4	25 25.8	167 61.1	26 30.9	156 53.5	29 50.8	141 76.1	19 90.5	77 78.5	2 66.7	24 92.4	1 50.0	10 83.3	
25. Mercy	15 50.0		74 49.6	3 18.8	114 55.3	21 63.8	119 56.2	30 40.5	144 66.2	37 38.4	194 71.2	46 48.8	196 67.2	32 56.0	135 72.9	16 76.2	69 71.8	1 33.3	21 80.9	2 100.0	9 90.0	
26. Death	4 13.2		54 36.2	1 6.3	34 16.6	1 2.6	52 24.6	33 44.6	62 28.4	20 23.4	129 44.1	25 26.5	137 47.0	21 36.8	147 79.4	7 33.3	81 82.6	1 33.3	24 92.4	1 50.0	10 100.0	
27. Satan	14 46.2		70 46.9	7 43.8	111 54.2	14 36.8	143 68.1	41 55.4	179 82.3	58 60.3	234 85.9	53 56.2	248 82.6	34 59.5	166 89.6	16 76.2	86 88.6	2 66.7	24 92.4	2 100.0	10 100.0	
28. Anger	19 62.7		106 72.1	9 56.3	140 68.3	24 63.1	138 65.7	49 55.1	153 70.4	63 65.5	208 76.8	57 61.3	209 72.3	37 64.8	143 78.7	16 76.2	77 80.1	1 33.3	23 88.6	2 100.0	9 90.0	
29. Virtue	4 38.0		20 19.4	1 6.3	41 20.0	4 10.5	51 24.4	15 20.3	87 40.7	15 15.6	122 45.0	21 22.6	156 52.4	30 52.5	111 61.1	7 33.3	71 74.6	0 .0	24 92.4	2 100.0	9 90.0	
30. Heaven	20 69.0		116 78.9	8 44.5	167 81.8	52 72.3	164 79.0	79 62.6	183 85.6	87 74.8	238 88.8	87 74.0	260 90.7	52 75.4	170 93.5	23 92.0	91 95.6	2 66.7	26 100.0	1 50.0	10 100.0	
31. Justice	2 6.9		54 36.2	1 7.7	49 24.5	3 9.9	66 32.3	28 37.8	80 39.0	22 23.1	155 57.8	33 39.6	148 57.9	30 54.6	128 70.4	16 80.0	72 76.3	3 100.0	23 88.6	2 100.0	9 90.0	
32. Courage	8 27.6		60 40.2	3 23.1	93 47.4	8 26.4	104 50.1	35 47.3	144 70.0	34 35.4	171 64.0	39 51.5	195 68.6	22 40.7	141 77.6	16 80.0	77 81.6	3 100.0	24 92.4	1 50.0	10 100.0	
33. Worship	14 48.3		84 51.1	2 15.4	132 67.3	16 52.8	142 69.9	36 48.6	162 76.8	45 38.7	216 80.8	49 58.8	227 79.9	29 52.8	157 86.4	14 70.0	87 92.2	2 66.7	24 92.4	0 .0	10 100.0	
34. Obstinate	1 3.5		9 6.1	1 7.7	13 6.6	16 5.3	32 16.0	16 21.6	57 20.3	22 30.6	83 31.1	38 52.8	138 49.1	28 45.1	110 60.5	11 55.0	69 74.5	0 .0	22 84.7	1 50.0	10 100.0	
35. Murder	23 82.1		116 78.9	9 69.2	166 84.7	12 39.6	178 88.8	56 75.6	190 90.4	88 95.9	252 94.5	81 88.3	269 95.8	42 76.4	176 96.8	16 80.0	39 41.3	1 33.3	26 100.0	1 50.0	9 90.0	
36. Counsel	1 4.4		20 13.8	1 7.0	11 5.7	7 23.1	30 15.3	9 12.2	58 27.9	6 6.5	90 34.2	52 56.7	105 37.5	10 18.2	107 59.9	9 45.0	67 72.4	2 66.7	21 80.9	1 50.0	8 80.0	
37. Patience	3 13.1		31 21.4	1 7.7	40 20.8	10 33.3	43 21.9	19 26.1	45 21.8	11 12.0	77 29.3	14 15.3	92 32.8	22 40.0	118 66.1	15 75.0	63 68.0	2 66.7	22 84.7	1 50.0	8 80.0	
38. Suicide	7 35.0		45 32.0	4 30.8	94 47.9	7 23.1	115 58.7	38 52.1	156 76.1	70 76.3	222 85.0	68 74.1	246 87.8	35 63.7	170 89.5	12 60.0	89 96.1	3 100.0	25 96.3	2 100.0	10 100.0	
39. Blasphemy	4 20.0		16 11.5	0 .0	50 26.0	1 3.3	77 40.0	37 53.7	112 55.1	9 9.8	163 62.1	13 14.2	185 67.2	18 34.0	136 76.2	13 65.0	87 86.1	0 .0	24 92.4	1 50.0	10 100.0	
40. Effeminate	0 .0		1 0.7	1 7.7	1 0.5	0 .0	7 3.7	37 53.7	11 5.4	26 28.1	21 8.3	4 4.4	44 16.0	27 50.0	55 31.4	9 45.0	34 39.8	1 33.3	11 44.0	1 50.0	5 55.6	
41. Infanticide	0 .0		0 .0	1 7.7	0 .0	0 .0	0 .0	1 1.5	1 0.5	8 8.5	3 0.1	5 5.5	5 1.8	6 11.1	14 7.8	10 50.0	4 4.8	1 33.3	2 8.0	0 .0	5 55.6	
42. Veneration	0 .0		0 .0	0 .0	0 .0	0 .0	3 4.2	3 4.3	22 10.8	3 3.2	45 17.8	5 5.5	97 37.2	4 7.4	81 45.4	2 10.0	50 60.0	0 .0	22 88.0	0 .0	6 60.0	
43. Patricide	0 .0		0 .0	0 .0	0 .0	0 .0	2 1.1	2 2.9	1 0.5	13 13.8	12 4.7	9 9.8	14 5.1	6 11.1	28 15.7	2 10.0	29 34.5	1 33.3	13 52.0	1 50.0	4 44.4	
44. Degradation	0 .0		0 .0	0 .0	0 .0	0 .0	1 0.5	2 2.9	7 3.3	7 8.3	9 35.6	11 12.0	24 8.7	8 14.8	73 41.6	5 25.0	40 48.0	0 .0	15 60.0	1 50.0	4 50.0	
45. Sadism	0 .0		0 .0	0 .0	0 .0	0 .0	0 .0	0 .0	0 .0	0 .0	2 0.8	2 2.2	1 0.4	1 1.8	3 1.7	0 .0	5 6.0	0 .0	1 4.0	0 .0	0 .0	
46. Manslaughter	4 21.0		35 25.9	1 7.7	49 26.0	32 52.5	94 49.8	30 43.5	119 58.5	41 48.8	155 62.0	47 52.2	176 64.1	37 68.5	122 69.5	7 35.0	55 93.0	3 100.0	20 83.3	2 100.0	5 71.3	

CHAPTER VII

The Moral Problems of Childhood

Four items of our questionnaire have enabled us to get a particularly good insight into the moral development of the child. They are: *Name three things it is good to do, Name three things it is wrong to do, What one action do you consider the best a person can do during life* and *What one action do you consider the worst a person can do during life.* They bring out in strong relief the relative value of various faults and virtues in the mind of the child as these show themselves in the process of his development. The things mentioned by the children were classified under the general heading of "Duty." Considered in this way, the good actions mentioned are in accordance with one's duty, and the wrong actions are violations of the same. Duty was subdivided into the groups "To God," "To social groups," "To the family," "To superiors and friends," "To any human being," "To maintain personal integrity," "To animals,"[1] "Combination of obligations" and "False concepts." As is shown in the Tables which follow, each of these groups is further divided into quite concrete and definite classes of right or wrong actions.

The same general form has been used for all the Tables giving results on these questions. The classification of right or of wrong actions explained above, is given in the first column of each Table. There is a separate column for each age group, the age being given at the top. Each column has also been divided giving results separately for boys (B) and girls (G). The upper figure in each space represents the number of cases mentioning that particular act as right or wrong. The lower figure (in heavy print) represents the percentage this number is of the total number taking the test. Immediately below the line giving the ages, is a

[1] Strictly speaking, man has no duties to animals. This division was made to take care of acts which were mentioned by the subjects, and could not be classified elsewhere.

series of figures which represents the total number of cases at each age to whom the question was presented. To the right of the last age column, is a column with the heading, "Age of 10%." In this, there is given for each action named and separately for boys and girls, the first age at which more than 10 percent of the subjects name this act. The last column in each Table which has the heading, "Age of Max." (maximum) gives the age at which the maximum percentage is reached for each good or bad act.

The results to be considered are from five groups of schools in which tests were given. Each of these groups is from a different city and therefore that a comparison of environmental differences would be possible, results for each school have been tabulated separately. It is to be regretted that the number of cases presented at the upper and lower ages, particularly 17, 18 and "Ad.," and 6, 7 and 8 are not larger. While the number of cases from 9 through 16 may be considered large enough to give fairly representative results, those above and below these limits are too few to be considered anything but suggestive.

Tables No. 86 and No. 87 below, give the number of answers and percentages for each good action mentioned in the Catholic Individual and Group test, at all ages tested. Tables No. 88 and No. 89 present for the same school groups the number of answers and percentages for the action considered the *"best a person can do during life."* Tables No. 90 through 93 present the results compiled from the answers to this question in the P. Public and G. Public schools, respectively.

An attempt was made to classify the answers of the children. The moral acts mentioned by the children were designated by a number of captions and these brief designations appear in the Tables. That an idea may be given of the various moral acts included under each caption, the following list has been prepared. It consists of the captions found in the tables, followed by a number of samples from the children's papers that will give the reader a fairly comprehensive idea of what each caption includes.

Religious acts: to pray, to go to church, to attend Mass, to

TABLE NO. 86

Table No. 86 presents the results from the Catholic Individual tests which were given in answer to the question, *Name three things it is good to do.*

C. I. C. I. W.

		6 B	6 G	7 B	7 G	8 B	8 G	9 B	9 G	10 B	10 G	B G Age of 10%	B G Age of Max.	6 B	6 G	7 B	7 G	8 B	8 G	9 B	9 G	10 B	10 G	11 B	11 G	B G Age of 10%	B G Age of Max.
	No. of Cases	8	4	18	19	9	19	5	2	13	1			3	6	5	13	6	6	3	3	6	6	2	7		
Duty — To God	Religious Acts	8 100.0	2 50.0	20 111.2	13 68.4	14 155.4	9 47.3	2 20.0	4 200.0	20 15.4	0	6	8 (9)	1 33.3	2 33.3	4 80.0	13 100.0	3 50.0	3 50.0			3 50.0	1 16.7	1 50.0	3 42.8	6	7
	Personal Piety					1 11.1	0					8	8					1 16.7	0		1 33.3					8	8
	Worship			3 16.9	2 10.5	1 11.1	4 21.0			1 7.7	0	7	7 8	0	3 50.0	0	1 7.7	1 16.7	0	0	1 33.3					8	6	8	6
	Follow Vocation																										
Duty — To Social Group	Country																										
	Church																										
	School	1 12.5	0	3 16.9	2 10.5	0	5 26.3			1 7.7	0	6	7 8	1 33.3	0					0	1 33.3					(6)	(9)	(6)	(9)
	Clubs and Gangs																										
Duty — To Family	Respect Authority	6 75.0	3 75.0	7 38.9	13 68.4	3 33.3	21 110.5	4 40.0	1 50.0	10 76.9	1 100.0	6	6 10	8	2 66.7	3 50.0	5 100.0	6 46.1	5 83.3	3 50.0	2 66.7	1 33.3	4 66.7	7 115.8	1 50.0	0	6	6	7	10
	Render Assistance					0	2 10.5	1 20.0	0	3 23.1	0	9	8 10	8															
Duty — To Friends and Superiors	Courtesy																										
	Gratitude																										
	Charity			2 11.1	0	0	1 5.3	3 60.0	0	1 7.7	0	7	9	8	0	3 50.0	1 20.0	2 15.4	3 50.0	3 50.0			5 83.3	5 83.3			7	6	10	10
Duty — To any Human Being	Politeness																					0	1 16.7				10		10
	Negative Virtue	1 12.5	0	3 16.9	2 10.5	5 55.6	1 5.3	3 60.0	0	5 38.5	0	6	7 9	7	0	1 16.7			3 50.0	0	2 66.7	0					8	6	9	6
	Optimism																										
	To be Gentle	1 12.5	0	3 16.9	2 10.5	1 11.1	6 31.6	2 40.0	0			6	7 9	8								0	1 16.7	1 50.0	0	11	10	11	10
Duty — To Maintain Personal Integrity	Purity									1 7.7	0		10		0												
	Preserve Health																										
	Honorable															0	1 7.7	1 16.7	0	0	1 33.3					8	(9)	8	(9)
	To be Honest	2 25.0	0	1 5.6	1 5.3					2 15.4	1 100.0	6	(10)	(10) 7		0	1 7.7	1 16.7	0			0	1 16.7			8	10	8	10
	Mortification																										
	Unselfishness			0	3 15.8							7		7													
	Industry																										
	Courage																										
Duty — To Animals	Humaneness																										
Duty — Combination of Obligations	Be Good	4 50.0	1 25.0	3 16.9	4 21.0	0	3 15.6	0	1 50.0			6	6	(9) 6	0	2 33.3	2 40.0	5 38.5	3 50.0	4 66.7	1 33.3	2 66.7	2 33.3	1 16.7	2 100.0	0	7	6	(11) 8	8
	Physical Exercise																										
	Recreation			0	3 15.8	1 11.1	1 5.3					8	7	8 7	0	1 16.7											6		6
	Trade in Life																										
False Concepts	Unconventional			1 5.6	0									7													

TABLE NO. 87

Table No. 87 presents the results from the Catholic school group tests which were given in answer to the question, *Name three things it is good to do.*

		Age	9		10		11		12		13		14		15		16		17		18		Ad.			
		Sex	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
		No. of Cases	18	7	75	64	88	127	106	113	134	81	150	150	145	182	78	124	43	70	9	26	2	19	Age of 90%		Age of Max.	
Duty	To God	Religious Acts	2 11.1		65 86.5	33 51.5	71 80.9	102 80.5	96 90.2	79 69.5	128 96.0	72 88.8	120 80.4	142 90.1	140 96.6	123 56.7	76 97.8	68 55.1	28 65.2	27 38.6	7 77.8	14 53.9	1 50.0	7 36.8	9	10	16	14
		Personal Piety	1 5.6		4 5.3	2 3.1	7 8.0	12 9.4	9 8.5		1 0.8	5 6.2	14 9.4	6 4.0		1 0.6	3 3.9	5 4.1	3 7.0	2 2.9	1 11.1		1 50.0	1 5.3	18		(Ad.) 14	11
		Worship			14 18.6	8 12.5	2 2.3	2 1.5	1 0.9	11 9.7	11 8.3	13 16.0	3 2.0	4 3.0	7 4.8	7 3.9		3 2.4	2 4.7	9 12.9	1 11.1	3 10.6		2 10.5	10	10	10	13
		Follow Vocation					1 1.1			1 0.9	1 0.8															11	12
	To Social Groups	Country							1 0.9		3 2.3				1 0.7											13	
		Church							1 0.9																	12	
		School	1 5.6		4 5.3	3 4.7	5 5.7	8 6.3	1 0.9	8 7.0	6 4.5	4 4.9	7 4.7	8 5.4	9 6.2	6 3.3	4 5.1	7 5.7		2 2.9							15	12
		Clubs and Gangs																										
	To Family	Respect Authority	4 22.4	3 32.9	25 33.3	31 48.4	35 39.9	60 47.4	35 32.9	63 55.4	55 41.3	36 44.3	62 41.5	74 49.6	72 49.7	94 51.7	23 29.4	65 52.7	12 28.0	20 28.6	4 44.4	10 38.5	2 100.0	3 15.8	9	9	(Ad.) 15	12
		Render Assistance			4 5.3		5 5.7	3 2.4	1 0.9	21 28.5	5 3.8	1 1.2	4 2.7	2 1.3	3 2.1	14 7.7	1 1.3	4 3.2		3 4.3	3 33.3	3 10.6		1 5.3	18	12	18	12
	To Friends and Superiors	Courtesy							4 3.8	1 0.9	1 0.8		1 0.7							2 2.9						12	17
		Gratitude												1 0.7				1 0.8				1 3.9					18
	To any Human Being	Charity	7 38.9	1 14.3	8 10.6	13 20.3	22 25.1	105 83.0	21 19.7	40 35.2	61 45.8	48 59.0	86 57.3	108 72.4	57 39.3	129 41.0	62 79.4	88 71.3	34 79.2	40 57.2	7 77.8	12 46.2		13 68.4	9	9	16	11
		Politeness			2 2.7	2 3.1	2 2.3	1 0.8	1 0.9	4 3.5	3 2.3	1 1.2	2 1.3	4 2.7			5 6.4		1 2.3								16	12
		Negative Virtue	3 16.7	1 14.3	10 13.3	3 4.7	8 9.1	2 1.5	10 9.4	2 1.8	4 3.0		4 2.7	3 2.0			1 1.3								9	9	9	9
		Optimism				3 4.7	1 1.1	1 0.8	3 2.8		1 0.8	1 1.2	4 2.7	4 3.0	5 3.5	6 3.3			1 2.3			2 7.7					15	18
		To be Gentle	5 27.8		23 29.6	19 29.6	37 42.2	4 3.2	26 24.4	26 22.9	27 20.3	1 1.2	27 17.1	38 25.5	25 17.3	60 33.0	14 17.9	38 30.8	3 7.0	19 27.2	2 22.2	8 30.8	2 100.0	5 26.3	9	10	(Ad.) 11	15
Duty	To Maintain Personal Integrity	Purity				1 1.6	1 1.1	2 1.5		3 2.6	2 1.5	2 2.5	1 0.7		2 1.4	2 1.1			1 2.3	1 1.4							17	12
		Preserve Health					2 2.3			1 0.9					1 0.7	1 0.6			1 2.3							11	12
		Honorable	1 5.6		5 6.7	9 14.0	6 6.8	15 11.9		4 3.5	14 10.5	2 2.5	9 5.8	20 13.4	13 9.0	4 2.2	10 12.8	31 25.1	3 7.0	3 4.3				1 5.3	13	10	16	16
		To be Honest			3 4.0	2 3.1		6 4.7	10 9.4	14 12.3		10 12.3	13 8.7	11 7.5		35 19.3	1 1.3	7 5.7	6 14.0	5 7.2		6 23.1			17	12	17	18
		Mortification	1 5.6						1 0.9	1 0.9	2 1.5	1 1.2	2 1.3		1 0.7	5 2.8	1 1.3	2 1.6	2 4.7				1 5.3			9	Ad.
		Unselfishness	1 5.6		1 1.3	1 1.6		2 1.5	2 1.9	3 2.6	8 6.0	2 2.5			6 4.1		3 3.8	7 5.7	2 4.7	1 1.4						13	16
		Industry						1 0.8									2 2.6	3 2.4	2 4.7							17	16
		Courage			1 1.3																					10	
	To Animals	Humaneness																										
Combination of Obligations		Be Good	1 5.6		8 10.6	8 12.5	14 16.0	19 15.0	14 13.2	23 20.2	1 0.8	10 12.3		21 14.1		24 13.2	3 3.8	9 8.2		4 5.7	3 33.3	1 3.9		1 5.3	10	10	18	12
		Physical Exercise							2 1.9							1 0.6										12	15
		Recreation					1 1.1	3 2.4	1 0.9	2 1.8					1 0.7	1 0.6										11	11

TABLE NO. 88

Table No. 88 presents the results from the Catholic Individual tests which were given in answer to the question, *What one action do you consider the best a person can do during life.*

C. I.

		Age	6		7		8		9		10		B	G	B	G
		Sex	B	G	B	G	B	G	B	G	B	G	Age of 10%		Age of Max.	
		No. of Cases	8	4	17	19	9	19	4	2	13	1				
Duty	To God	Religious Acts			7 41.2	9 47.3	8 88.8	10 52.6	1 25.0	1 50.0	7 53.8	0	7	7	8	8
		Personal Piety	1 12.5		0 .0	1 5.3	1 11.1	1 5.3	2 50.0	0	1 7.7	0	6		9	7
		Worship	2 25.0	1 25.0	3 17.6	3 15.8					1 7.7	0	6	6	6	6
		Follow Vocation														
	To Social Groups	Country														
		Church														
		School									1 7.7				10	
		Clubs and Gangs														
	To Family	Respect Authority	1 12.5	1 25.0			0	1 5.3			1 7.7	1 100.0	6	6	6	10
		Render Assistance														
	To Friends and Superiors	Courtesy														
		Gratitude														
	To any Human Being	Charity	0	1 25.0					1 25.0	0			9	6	9	8
		Politeness														
		Negative Virtue			1 5.9	0										
		Optimism														
		To be Gentle			2 11.8	0			0	1 50.0			7	9	7	9
Duty	To Maintain Personal Integrity	Purity									1 7.7					
		Preserve Health														
		Honorable														
		To be Honest														
		Mortification			1 5.9										7	
		Unselfishness														
		Industry														
	To Animals	Courage														
		Humaneness														
	Combination of Obligations	Be Good	1 12.5	0	2 11.8	2 10.5	0	6 31.6					6	7	6	8
		Physical Exercise														
		Recreation														
		Trade in Life														
False Concepts		Unconventional														

C. I. W.

		Age	6		7		8		9		10		11		B	G	B	G
		Sex	B	G	B	G	B	G	B	G	B	G	B	G	Age of 10%		Age of Max.	
		No. of Cases	3	6	5	11	6	6	3	3	6	6	2	1				
Duty	To God	Religious Acts	2 66.7	0	3 60.0	5 45.5	0	3 50.0	2 66.7	0	2 33.3	3 50.0	0	1 100.0	6	7	9	(11) 8-10
		Personal Piety	0	1 16.7					0	1 33.3						6		(9) 6
		Worship	0	1 16.7	0	2 18.2	2 33.3	0							8	6	8	7
		Follow Vocation																
	To Social Groups	Country																
		Church																
		School																
		Clubs and Gangs																
	To Family	Respect Authority			1 20.0	1 9.1	1 16.7	0					1 50.0	0	7		7	(11) 7
		Render Assistance																
	To Friends and Superiors	Courtesy																
		Gratitude																
	To any Human Being	Charity					2 33.3	3 50.0			1 16.7	0			8	8	8	8
		Politeness																
		Negative Virtue																
		Optimism																
		To be Gentle																
Duty	To Maintain Personal Integrity	Purity																
		Preserve Health																
		Honorable																
		To be Honest																
		Mortification									0	1 16.7			10		10	
		Unselfishness																
		Industry																
	To Animals	Courage																
		Humaneness																
	Combination of Obligations	Be Good			0	1 9.1					1 16.7	2 33.3	1 50.0	0	10	10	11	10
		Physical Exercise	1 32.3	1 16.7											6	6	6	6
		Recreation																
		Trade in Life																
False Concepts		Unconventional	0	1 16.7												6		6

TABLE NO. 89

Table No. 89 presents the results from the Catholic Schools group test which were given in answer to the question, *What one action do you consider the best a person can do during life.*

		Age	9		10		11		12		13		14		15		16		17		18		Ad.					
		Sex	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
		No. of Cases	18	6	71	60	87	126	102	109	129	81	148	149	143	182	76	125	43	70	9	26		12	Age of 10%		Age of Max.	
Duty	To God	Religious Acts	6 33.4	5 83.3	25 35.8	21 35.1	22 25.3	35 27.7	24 23.5	24 22.1	30 23.4	16 19.7	29 20.4	15 10.1	21 14.7	29 16.0	9 11.9	6 4.8	3 7.0	5 7.2	1 11.1		0		9	9	10	9
		Personal Piety	3 16.7	0	6 8.6	1 1.7	1 1.2	20 15.8	20 19.6	4 3.7	25 19.5	9 11.1	5 3.4	31 20.8	18 12.6	44 24.2	19 35.1	20 16.0	9 21.0	17 24.3	4 44.4	4 15.4	0	2 16.7	9	11	18	17
		Worship	1 5.6	0	8 11.4	7 11.7	9 10.4	9 7.1	1 1.0	11 10.1	27 21.1	9 11.1	22 15.0	14 9.4	22 15.4	4 2.2	11 14.5	11 8.8	5 11.7	9 12.9	1 11.1			4 33.3	10	10	13	Ad.
		Follow Vocation			3 4.3	1 1.7	9 10.4	2 1.6	10 9.8	4 3.7	13 10.1	5 6.2	19 12.9	7 4.7	21 14.7	17 9.4	13 17.2	26 20.8	2 4.7	6 8.6		1 3.9			11	16	16	16
	To Social Group	Country										6 7.4							3 7.0							17	13
		Church																										
		School																										
		Clubs and Gangs																										
	To Family	Respect Authority			1 1.4	1 1.7		5 4.0	5 4.9	10 9.2	6 4.7		15 10.2	9 6.0	1 0.7	5 2.8	6 7.9	5 4.0	1 2.3		1 11.1				14		18	12
		Render Assistance																										
	To Friends and Superiors	Courtesy			1 1.4						1 0.8											2 7.7					10	18
		Gratitude																			1 11.1				18		18	
	To any Human Being	Charity			5 7.2	3 5.0	11 12.7	12 9.5	7 6.9	16 14.7	11 8.6		15 10.2	25 16.8	14 8.9	53 29.2	9 11.9	21 16.8	7 16.3	18 25.7		5 19.3		3 25.0	11	12	17	15
		Politeness						1 0.8	1 1.0	1 0.9				1 0.7		1 0.6											12	12
		Negative Virtue	1 5.6		1 1.4																						9	
		Optimism									1 0.8																13	
		To be Gentle	0	1 16.7	6 8.6	1 1.7	6 6.9	13 10.3	6 5.9	11 10.1	4 3.1	7 8.6	8 5.4	12 8.0			3 4.0	7 5.6		6 8.6	1 11.1	4 15.4			18	9	18	9
Duty	To Maintain Personal Integrity	Purity				3 2.0			1 1.9	9 8.3	5 3.9	8 9.8	14 9.5	1 0.7		2 1.1						2 7.7					14	14
		Preserve Health													1 0.7												15	
		Honorable					1 1.2			2 1.8		1 1.2	2 1.4	7 4.7		5 2.8				1 1.4							14	14
		To be Honest	1 5.6	0		2 3.3		4 3.2	2 2.0	1 0.9			3 2.0			4 2.2		1 0.8									9	10
		Mortification												3 2.0		3 3.3		3 2.4		2 2.9			1 8.3					Ad.
		Unselfishness				1 1.7						11 13.5		1 0.7												13		13
		Industry															1 1.3		1 2.3								17	
		Courage																										
	To Animals	Humaneness																										
	Combination of Obligations	Be Good					10 11.5								9 6.3			10 8.0	3 16.3						11		17	16
		Physical Exercise			1 1.4																						10	
		Recreation																										
		Trade in Life																										
False Concepts		Unconventional																										

TABLE NO. 90

Table No. 90 presents the results from the P. Public School group tests which were given in answer to the question, *Name three things it is good to do.*

		Age	10		11		12		13		14		15		16		B	G	B	G
		Sex	B	G	B	G	B	G	B	G	B	G	B	G	B	G	Age of 10%		Age of Max.	
		No. of Cases	13	14	27	20	31	28	34	27	21	13	9	2	3	2				
Duty	To God	Religious Acts	3 23.1	5 35.7	12 44.4	9 45.0	14 45.2	4 14.3	10 29.4	9 33.3	9 42.8	4 30.8	1 11.1	1 50.0	3 100.0	0	10	10	(16) 12	(15) 11
		Personal Piety	1 7.7		1 3.7		2 6.5		3 8.8	1 3.7									13	13
		Worship	1 7.7	2 14.3	2 7.4		4 12.9	4 14.3	5 14.7	5 1.9	0	1 7.7					12	10	13	10
		Follow Vocation							1 2.9										13	
	To Social Groups	Country			1 3.7		2 6.5			1 3.7	1 4.8	0							12	13
		Church																		
		School			1 3.7	1 5.0	1 3.2	1 3.6	2 5.0	2 7.4	4.8	0							13	13
	To Family	Respect Authority	5 38.5	8 57.1	11 40.7	14 70.0	16 51.7	21 78.5	19 55.9	21 77.7	8 38.1	9 69.2	3 33.3	2 100.0	1 33.3	2 100.0	10	10	13	(15) 12
		Render Assistance	1 7.7				1 3.2		2 5.0		1 4.8	0							10	
	To Friends and Superiors	Courtesy						1 3.6			0	0								12
		Gratitude				1 5.0			1 2.9										13	11
	To any Human Being	Charity	5 38.5	4 23.0	23 85.1	15 75.0	18 58.1	22 75.0	12 35.3	10 37.0	8 38.1	13 100.0	5 55.5	0	0	2 100.0	10	10	11	14
		Politeness								3 11.1	1 4.8	0						13	14	13
		Negative Virtue	9 69.2	5 35.7		2 10.0	4 12.9				5 23.8	3 23.1			1 33.3	0	10	10	10	10
		Optimism									2 9.5	0							14	
		To be Gentle	4 30.8	4 28.6	10 37.0	6 30.0	15 48.5	13 50.0		14 51.8	6 28.6	6 46.1	0	1 50.0	3 100.0	1 50.0	10	10	(16) 12	13
	To Maintain Personal Integrity	Purity	3 23.1							1 3.7							10		10	13
		Preserve Health																		
		Honorable	4 30.8	5 35.7	6 27.2	5 30.0	5 16.2	4 14.3	5 14.9	3 11.1	4 19.0	8 61.5	6 66.6	1 50.0	0	1 50.0	10	10	15	14
		To be Honest	2 15.3	1 7.1	3 11.1	2 10.0	7 22.6	3 10.7	6 17.6	6 22.2			5 55.5	1 50.0			10	11	15	(15) 13
		Unselfishness									1 4.8	0							14	
		Industry																		
		Courage																		
	Combination of Obligations To Animals	Humaneness																		
		Be Good	1 7.7	1 7.1	2 7.4	7 35.0			10 29.4		2 9.5	0	4 44.4	0			15	11		
		Physical Exercise																		
		Recreation									1 4.8	1 7.7							14	14

TABLE NO. 91

Table No. 91 presents the results from the G. Public School group tests which were given in answer to the question, *Name three things it is good to do.*

Duty		Age	10		11		12		13		14		15		16		17		18		B	G	B	G	B	G
		Sex	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	Ad.		Age of 10%		Age of Max.	
		No. of Cases	8	12	19	23	38	45	49	59	55	56	42	37	23	14	7	4	10	8	5	3				
To God	Religious Acts		4 50.8	10 83.3	5 26.3	5 21.8	34 89.4	21 46.6	43 87.7	34 57.5	58 105.5	28 50.0	20 47.6	20 54.0	16 69.6	4 28.6	2 28.6	1 25.0	1 10.0	2 66.7	2 40.0	0	10	10	14	10
	Personal Piety				0	1 4.4	4 10.5	3 6.7	3 6.1	1 1.7	1 1.8	4 7.2	2 4.8	6 16.2			1 14.3	0			1 20.0	0	12	15	17	15
	Worship				3 15.8	4 17.4	3 7.9	6 13.3	3 6.1	4 6.8	0	4 7.2	2 4.8	5 13.5			1 14.3	0	3 35.0	0	1 20.0	0	11	11	18	11
	Follow Vocation				1 5.3	0			1 2.0	0	3 5.5	5 9.0													14	14
To Social Groups	Country		..						1 2.0	1 1.7			1 2.4	0					2 20.0	0			18		18	13
	Church												0	1 2 7												15
	School				1 5.3	2 8.7			3 6.1	1 1.7	2 3.6	2 3.6			2 8.7	0									16	11
	Clubs and Gangs																									
To Family	Respect Authority		1 12.5	5 41.7	9 47.3	8 26.1	21 55.2	25 55.5	27 55.1	28 64.3	24 44.7	24 43.0	11 26.2	11 29.7	8 34.8	5 35.7	2 28.6	2 50.0	1 10.0	1 33.3	1 20.0	0	10	10	12	13
	Render Assistance				1 5.3	1 4.4	1 2.6	0	0	1 1.7	1 1.8	1 1.8	5 11.9	0	4 17.4	1 7.1	1 14.3	0	1 10.0	0			15		16	16
To Friends and Superiors	Courtesy										1 1.8	2 3.6	1 2.4	1 2.7					1 10.0	0	1 20.0	0	18		Ad.	14
	Gratitude																									
To any Human Being	Charity		1 12.5	7 58.3	9 47.3	12 52.2	10 26.3	43 95.5	20 40.8	27 45.6	23 41.9	28 49.3	15 35.7	24 64.8	4 17.4	2 14.3	1 14.3	1 25.0	5 50.0	8 100.0	1 20.0	2 66.7	10	10	18	(18) 12
	Politeness		1 12.5	1 8.3	0	2 8.7					1 1.8	0	0	2 5.4			2 28.6	1 25.0					10	17	17	17
	Negative Virtue		0	1 8.3					4 8.2	0	2 3.6	3 5.4	4 9.5	1 2.7	3 13.1	0					3 60.0	0	16		Ad.	14
	Optimism		2 25.0	3 25.0	0	1 4.4	1 2.6	0	0	1 1.7		1					1 14.3	0					10	10	10	10
	To be Gentle		1 12.5	2 16.7	6 31.6	11 47.9			19 49 0	17 28.7	20 36.4	16 28.6	11 26.2	14 37.8	5 21.8	3 21.4	4 57.2	1 25.0	2 20.0	3 100.0	2 40.0	3 33.3	10	10	17	(18) 11
To Maintain Personal Integrity	Purity										1 1.8	0	2 4.8	0	2 8.7	1 7.1	1 14.3	0					17		17	
	Preserve Health						5 13.2	0					6 14.3	1 2.7	2 8.7	0			1 10.0	0			12		15	15
	Honorable		2 25.0	4 33.3	4 21.0	6 26.1	6 15.8	5 11.1	6 12.2	11 18.6	7 12.7	7 12.5	4 9.5	4 10.8	4 17.4	3 21.4	1 14.3	0					10	10	10	10
	To be Honest				2 10.5	3 13.1	5 13.2	3 6.7	5 10.2	2 3.4	9 16.4	5 9.0	4 9.5	5 13.5			2 28.6	0	2 20.0	0	2 40.0	1 33.3	11	11	Ad.	(Ad.) 15
	Mortification																									
	Unselfishness				1 5.3	0			0	3 5.1	0	1 1.8	1 2.4	3 8.1	10 43.5	6 42.8	1 14.3	0	1 10.0	0			16	16	16	16
	Industry				0	1 4.4			0	1 1.7	1 1.8	0													14	11
	Courage																									
To Animals	Humaneness				1 5.3	0																			11	
Combination of Obligations	Be Good		2 25.0	5 41.7	1 5.3	1 4.4	1 2.6	3 6.7	8 14.3	4 6.8	11 20.0	9 16.1	1 2.4	0	3 13.1	1 7.1							10	10	10	10
	Physical Exercise												4 9.5	1 2.7											15	15
	Recreation						1 2.6	0	8 14.3	1 1.7			5 11.9	2 5.4	5 21.8	0							13		16	15

TABLE NO. 92

Table No. 92 presents the results from the P. Public Schools *best a person can do during life.* *What one action do you consider the* group tests which were given in answer to the question,

		Age	10		11		12		13		14		15		16					
		Sex	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
		No. of Cases	13	14	21	20	31	28	34	26	21	13	9	2	3	2	Age of 10%		Age of Max.	
Duty	To God	Religious Acts			3 14.3	1 5.0		1 3.6	1 2.9	2 7.7	2 9.5	1 7.7			1 33.3		11		11	13
		Personal Piety	1 7.7		2 9.5	1 5.0	4 12.9	2 7.1	2 5.9	1 3.9	1 4.8	1 7.7					12		12	14
		Worship	1 7.7	2 14.2	2 9.5	2 10.0	3 9.7	1 3.6	4 11.8	2 7.7	0	4 30.8	1 11.1				13	10	13	14
		Follow Vocation				1 5.0	2 6.5		1 2.9										12	11
	To Social Groups	Country																		
		Church																		
		School									0	1 7.7								14
	To Family	Render Assistance							2 5.9	1 3.9	2 9.5	0							14	13
		Respect Authority			2 9.5	3 15.0	3 9.7	2 7.1	1 2.9		0	2 15.3						11	12	14
	To Friends	Courtesy	2 15.3			3 15.0											10	11	10	11
		Gratitude																		
	To any Human Being	Charity	3 23.1	2 14.2	6 28.6	2 10.0	6 19.4	2 28.6	5 14.7	5 19.3	2 9.5	1 7.7	1 11.1			2 100.0	10	10	11	12
		Politeness																		
		Negative Virtue																		
		Optimism								2 7.7										13
		To be Gentle	1 7.7	4 28.6	3 14.3	4 20.0	5 16.2	4 14.3	8 23.5	3 11.6	0	2 15.3	2 22 2	1 50.0	1 33.3		11	10	(16) 13	(15) 10
	To Maintain Personal Integrity	Purity					1 3.2								1 33.3		(16)		(16) 12	
		Preserve Health			1 4.8														11	
		Honorable		2 14.2	3 14.3	2 10.0		1 3.6		1 3.9	1 4.8	1 7.7					11	10	11	10
		To be Honest					2 6.5			1 3.9	0	1 7.7	1 11.1				15		15	14
		Mortification							2 5.9										13	
		Unselfishness				1 5.0					1 4.8	0								11
		Industry	1 7.7							1 3.9									10	13
		Courage					1 3.2													
	To Animals	Humaneness																		
	Combination of Obligations	Be Good			3 14.3		1 3.2	4 14.3	3 8.8	3 11.6	2 9.5	0	2 22.2				11	12	15	12
		Physical Exercise																		
		Recreation						1 3.6												12

TABLE NO. 93

Table No. 93 presents the results from the G. Public Schools which were given in answer to the question, *What one action do you consider the best a person can do during life.*

		Age	10		11		12		13		14		15		16		17		18		Ad.		Age of 10%		Age of Max.	
		Sex	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
		No. of Cases	8	12	19	23	38	43	49	58	48	64	42	37	23	13	6	3	3	10	4	3				
Duty	To God	Religious Acts	3 37.5	1 8.3	0	1 4.4	5 13.2	4 9.3	4 8.2	7 12.0	2 4.2	0											10	13	10	13
		Personal Piety	1 12.5	0	7 36.8	4 17.4	1 2.6	2 4.7	5 10.2	6 10.3	2 4.2	3 4.7	4 9.5	1 2.7	4 17.4	3 23.1							10	11	11	16
		Worship	4 50.0	1 8.3	3 15.8	0	7 18.4	3 7.0	10 20.4	9 15.5	12 25.0	9 14.0	12 28.6	11 29.7	5 21.8	1 7.7			1 33.3	0			10	13	10	15
		Follow Vocation					0	1 2.3	0	1 1.7	2 4.2	0	3 7.1	0			1 16.7	0					17		17	12
	To Social Groups	Country									1 2.1	0					2 33.4	0			1 25.0	0	17		17	
		Church																								
		School									0	1 1.6			1 4.4	0									16	
		Clubs and Gangs																								
	To Family	Respect Authority					0	3 7.0	5 10.2	2 3.4	3 6.2	1 1.6	0	2 5.4	1 4.4	0							13		13	12
		Render Assistance			0	1 4.4			1 2.0	1 1.7	3 6.2	1 1.6	2 4.8	0	3 13.1	0	2 33.3	0			25.0		16		13	12
	To Friends and Superiors	Courtesy																								
		Gratitude																								
	To any Human Being	Charity	1 12.5	2 16.7	11 57.9	5 21.8	9 23.7	10 23.3	7 14.3	12 18.9	16 33.3	12 18.7	11 26.2	7 18.9	8 26.1	4 30.8	1 16.7	0	1 33.3	1 10.0	2 50.0	2 66.7	10	10	11	(Ad.) 16
		Politeness																								
		Negative Virtue							1 2.0	0															13	
		Optimism																	1 33.3	0			(18)		(18)	
		To be Gentle					2 5.3	4 9.3	6 12.2	3 5.2	0	4 6.2							1 33.3	0	1 25.0	0	13		(18) 13	12
	To Maintain Personal Integrity	Purity									8 16.6	5 7.8			3 13.1	1 7.7			2 66.7	1 10.0			14	18	(18) 14	18
		Preserve Health																								
		Honorable					3 7.9	2 4.7			2 4.2	0	1 2.4	0											12	12
		To be Honest			2 10.5	2 8.7	3 7.9	3 7.0	1 2.0	0	2 4.2	2 3.1	1 2.4	1 2.7									11		11	11
		Mortification													2 8.7	0									16	
		Unselfishness							2 4.1	1 1.7															13	13
		Industry																								
		Courage																								
	To Animals	Humaneness																								
	Combination of Obligations	Be Good					2 5.3	1 2.3	1 2.0	4 6.9							0	2 66.7						(17)	12	(17) 13
		Physical Exercise																								
		Recreation											1 2.4	0											15	
		Trade in Life									1 2.1	0	2 4.8	1 2.7											15	15

go to Sunday School, to receive the Sacraments (go to Confession, to Holy Communion), to say "Grace."

Personal piety: to be holy, to renounce temptation, to reform, to read the Bible, to avoid sin, to convert souls, to love holy things, to be pious, to give good example, to be devout, to go with good companions.

Worship: to adore God, to love God, to serve God.

To follow one's vocation: to be a Religious, to be a Priest, to be a Sister, to get married.

Duties to church: to help support the church.

Duties to school: to obey the regulations, to know your lessons, to behave in school.

Duty to respect authority: (in the family) obedience to parents, specific act of obedience (not to smoke, to go to school, etc.).

Duty to render assistance (at home): to help your mother, go to the store, to work, to give your mother your money, etc.

Courtesy: reverence.

Charity: to love, to be charitable, to help others, almsgiving, pity, works of mercy, to be merciful, to forgive.

Optimism: to hope, to be cheerful, to be happy.

Negative virtue: not to steal, not to swear, not to kill, not to fight, etc. (These acts are too indefinite to be considered outside of the tables.)

To be gentle: to be kind, to be thoughtful, to be patient, to be humble, to be docile.

Purity: to be pure, to be modest, to have clean thoughts, to have clean amusements.

To be honorable: to be truthful, to have honor, to be true, to be reliable.

Honesty: sincerity, to be honest.

Mortification: penance, self-sacrifice, to fast.

Industry: to be industrious, to be ambitious.

Tables No. 94 through No. 97 present for the tests from the Catholic schools and Individual tests, respectively, the number and percentage of children naming certain actions in answer to the questions: *Name three things it is wrong to do,* and *What one action do you consider the worst a person can do during life?*

Tables No. 98 through No. 101 present corresponding results on these same questions for the P. Public and G. Public schools respectively.

The terms used in these tables are generalizations of the terms used in the papers of the subjects and include the following:

Blasphemy: to swear, to curse, to take the Lord's name in vain, to blaspheme, sins against the Second Commandment.

Unbelief: to lack faith, not to believe in God, idolatry, atheism.

Violation of religious duties: to miss Mass, to omit prayers, not to love God, to work on Sundays.

Contrary to authority (in the family): disobedience, specific acts of disobedience (smoking, playing truant, etc.), to be bad, to be stubborn, to run away.

Discourtesy: to talk back, to be rude, to be saucy, to be snippy, to strike a priest, to strike a teacher.

Against charity: to be angry, to be unkind, to tattle, to scandalize others, to gossip, to talk of others, to be jealous, to wish evil, to be mean, to hurt others, to hate.

Against purity: to look at bad pictures, to tell bad jokes or stories, to read bad books.

Impurity: to think bad, to be immodest, to be immoral, to think or do evil.

Sloth: to be lazy, not to work.

Unconventional acts: to flirt, to go with bad companions, to be vulgar, to go riding with fellows.

Deceptiveness: to gamble, to be false, not to play fair.

Pride: to be vain, to be haughty, to be proud.

TABLE NO. 94

Table No. 94 presents the results from the Catholic Individual tests which were given in answer to the question, *Name three things it is bad to do.*

C. I. C. I. W.

Duty		Age / Sex	6 B	6 G	7 B	7 G	8 B	8 G	9 B	9 G	10 B	10 G	B Age of 10%	G Age of 10%	B Age of Max.	G Age of Max.
		No. of Cases	8	4	17	20	9	19	5	2	13	1				
	To God	Blasphemy	4 50.0	0	7 41.2	6 30.0	5 55.5	5 26.3	4 80.0	1 50.0	13 100.0	0	6	7	10	(9)
		Unbelief														
		Violation of Rel. Duties	7 87.5	3 75.0	21 123.6	10 50.0	8 88.9	7 36.8	0	1 50.0	4 30.8	1 100.0	6	6	7	6
		Sin			0	1 5.0	0	1 5.3								8
	To Social Groups	Country					1 11.1	0					8		8	
		Church														
		School			1 5.9	0									7	
		Clubs and Gangs														
	To Family	Contrary to Authority	14 50.0	2 50.0	11 64.7	13 65.0	5 55.6	19 100.0	3 60.0	1 50.0	5 38.5	0	6	6	7	8
		Divorce														
		Adultery														
	To Superiors and Friends	Discourtesy			0	1 5.0	0	1 5.3			1 7.7	0			10	8
	To Human Beings	Vs. Charity	2 25.0	1 25.0	1 5.9	0	1 11.1	0	1 20.0	0	2 15.4	0	6	6	6	6
		Vs. Purity					0	1 5.3			1 7.7	0			10	8
		Vs. Honesty														
		Stealing	6 75.0	0	1 5.9	7 35.0	1 11.1	9 49.3	2 40.0	1 50.0	4 30.8	0	6	7	6	(9) 8
		Lying	1 12.5	0	2 11.8	7 35.0	3 33.3	5 26.3	2 40.0	1 50.0	5 38.5	1 100.0	6	7	9	(10) 7
		Murder							1 20.0	0	1 7.7	0	9		9	
		Fighting			1 5.9	0	2 22.2	1 5.3	2 40.0	0	5 38.5	1 100.0	8	(10)	9	(10)
	To Maintain Personal Integrity	Impurity														
		Sloth														
		Vs. Conventions					0	1 5.3							8	
		Deceptiveness														
		Selfishness			0	1 5.0	0	2 10.5						8		8
		Pride			1 5.9	0									7	
		Cheating					0	1 5.3								8
	To Animals	Cruelty														
	Combination of Obligations	Intemperance					0	1 5.3								8
	False Concepts	Religious			2 11.8	0	1 11.1	0					7		7	
		Non-religious	0	2 50.0	0	1 5.0								(6)		

		Age / Sex	6 B	6 G	7 B	7 G	8 B	8 G	9 B	9 G	10 B	10 G	11 B	11 G	B Age of 10%	G Age of 10%	B Age of Max.	G Age of Max.
		No. of Cases	3	6	5	13	6	6	3	3	6	6	2	1				
	To God	Blasphemy			3 60.0	2 15.4	1 16.7	1 16.7	1 33.3	0	2 33.3	0	1 50.0	1 100.0	7	7	7	(11) 8
		Unbelief			0	1 7.7												7
		Violation of Rel. Duties	2 66.7	4 66.7	3 60.0	8 61.5	0	5 20.0	0	2 66.7	1 16.7	2 33.3	1 50.0	0	(6) 7	6	7	6
		Sin					0	2 33.3			1 16.7	1 16.7			10	8	10	8
	To Social Groups	Country																
		Church																
		School	1 33.3	1 16.7	0	2 15.4			0	1 33.3					(6)	6	6	9
		Clubs and Gangs																
	To Family	Contrary to Authority	1 33.3	3 50.0	3 60.0	8 61.5	7 118.3	4 67.6	2 66.7	1 33.3	3 50.0	4 67.6			(6) 7	6	8	8
		Divorce																
		Adultery																
	To Superiors and Friends	Discourtesy	0	1 16.7												6		6
	To Human Beings	Vs. Charity	0	1 16.7	0	1 7.7			0	1 33.3						6		9
		Vs. Purity																
		Vs. Honesty																
		Stealing	0	3 50.0	1 20.0	4 30.8	4 67.6	1 16.7			2 33.3	4 67.6	1 50.0	1 100.0	7	6	8	(11) 10
		Lying	1 33.3	3 50.0	2 40.0	4 30.8	3 50.0	1 16.7	1 33.3	1 33.3			0	1 100.0	(6) 7	6	8	(11) 6
		Murder					1 16.7	0					1 50.0	0	8		(11) 8	
		Fighting	1 33.3	0	2 40.0	0	2 33.3	0	2 66.7	0	3 50.0	3 50.0	1 50.0	0	(6) 8	10	9	10
	To Maintain Personal Integrity	Impurity																
		Sloth																
		Vs. Conventions																
		Deceptiveness																
		Selfishness					0	2 33.3			1 16.7	2 33.3			10	8	10	8
		Pride																
		Cheating	0	1 16.7														
	To Animals	Cruelty					1 16.7	1 16.7							10	8	10	8
	Combination of Obligations	Intemperance																
	False Concepts	Religious																
		Non-religious	0	1 16.7												6		6

TABLE NO. 95

Table No. 95 presents the results from the Catholic School group tests which were given in answer to the question, *Name three things it is bad to do.*

Duty		Age	9		10		11		12		13		14		15		16		17		18		Ad.		Age of 10%		Age of Max.	
		Sex	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
		No. of Cases	18	7	77	66	89	132	106	115	139	81	148	150	145	182	78	125	43	70	9	26	2	11				
To Maintain Personal Integrity	To God	Blasphemy	9 50.0	2 28.6	38 49.4	19 28.9	43 48.1	34 25.8	60 56.4	51 44.4	78 56.2	32 39.4	80 54.4	57 38.2	84 58.0	58 31.9	48 61.4	36 28.8	28 65.2	11 15.7	6 66.6	6 23.1	0	4 36.4	9	9	18	12
		Unbelief					1 1.1						0	2 1.3	2 1.4	1 0.6	1 1.3	1 0.8	0	0	1 11.1	0	0	1 9.1	18		18	Ad.
		Violation of Rel. Duties	3 16.7	1 14.3	16 20.8	12 18.1	25 28.0	32 25.1	12 11.3	18 15.7	19 13.7	6 6.4	17 11.6	16 10.7	17 11.7	20 11.0	7 9.0	17 13.6	8 18.6	2 2.9	1 11.7	2 7.7	0	2 18.2	9	9	11	11
		Sin	3 16.7	0	10 13.0	9 13.6	10 11.2	19 14.4	11 10.3	15 13.1	14 10.1	6 6.4	1 0.7	9 6.0	2 1.4	0	3 3.8	3 2.4	9	2 2.9	1 11.1	3 11.6			9	10	9	11
	To Social Groups	Country			1 1.3						1 0.7	0			3 2.1	0						5 19.3			15	18		
		Church																									18	18
		School			2 2.6	3 4.6	1 1.1	2 1.5			4 2.9	0	0	1 0.7	0	5 2.8	0	1 0.8									13	10
		Clubs and Gangs																										
	To Family	Contrary to Authority	5 27.8	4 57.2	17 22.1	18 27.4	22 24.6	50 38.0	21 19.7	43 37.4	31 22.4	30 36.9	43 29.2	46 30.8	24 16.6	70 38.5	11 14.1	40 32.0	7 16.3	19 27.2			0	7 63.6	9	9	14	Ad.
		Divorce					0	1 0.8																				11
		Adultery											0	1 0.7	1 0.7		2 2.6	0	2 4.7	0			1 50.0	0	(Ad.)		(Ad.) 17	14
	To Superiors, Friends	Discourtesy	1 5.6				2 2.2	4 2.9	1 .94	1 0.9	1 0.7	0	0	3 2.0	0	3 1.7	2 2.6	1 0.8									9	11
		Vs. Charity	2 11.1	0	6 7.8	2 3.0	2 2.2	5 3.8	4 3.8	11 3.9	8 5.8	4 3.9	6 4.1	10 6.7	6 4.1	10 5.5	5 6.4	26 20.8	4 9.3	7 10.0	1 11.1	4 15.4	0	2 18.2	9	16	9	16
		Vs. Purity	1 5.6	0	3 3.9	1 1.5	4 4.5	11 8.4			2 1.4	2 2.5		2 1.3			1 1.3	3 2.4	2 4.7	2 2.9	0	1 3.9					9	11
		Vs. Honesty	0	1 14.3											0	2 1.1		1 0.8										9
		Stealing	9 50.0	3 42.9	42 54.6	26 39.5	50 56.0	74 56.2	73 68.6	72 62.6	81 58.3	49 60.3	103 70.0	99 66.3	94 64.9	138 75.9	45 57.6	88 70.4	29 67.6	43 61.5	8 88.8	14 53.9	1 50.0	10 90.9	9	9	18	Ad.
		Lying	6 33.4	1 14.3	33 42.9	23 35.0	27 30.2	56 42.6	42 39.5	50 42.5	56 40.4	41 50.4	55 37.4	74 39.6	42 20.0	100 55.0	23 29.4	71 56.8	9 21.0	35 50.1	2 22.2	13 50.1	0	7 63.6	9	9	10	Ad.
		Murder	4 22.2	2 28.6	33 42.9	17 25.8	29 32.5	53 40.3	37 34.8	37 32.2	52 37.5	37 44.5	61 41.0	58 49.6	57 39.3	69 38.0	28 35.8	42 33.6	14 32.6	23 32.9	4 44.4	4 15.4	2 100.0	4 36.4	9	9	Ad. 18	14
		Fighting	2 11.1	1 14.3	11 14.3	9 13.6	5 5.6	12 9.1	13 12.2	8 7.0	22 15.9	7 7.6	16 10.9	10 6.7	15 10.3	23 12.7	10 12.8	10 8.0	3 7.0	2 2.9	0	1 3.9			9	9	13	9
		Impurity					2 2.2	5 3.8	1 0.9	3 2.6	4 2.9	1 1.2	12 8.2	1 0.7	10 6.9	10 5.5	6 7.7	1 0.8									14	15
		Sloth					2 2.2	2 1.5	1 0.9	1 0.9	0	1 1.2	0	2 1.3	2 1.4	1 0.6	0	1 0.8	0	1 1.4							11	11
		Vs. Conventions	1 5.6	1 14.3	2 2.6	1 1.5	3 3.4	6 4.6	3 2.8	11 9.6	4 2.9	2 2.5	3 2.0	1 0.7	0	6 3.6	0	2 1.6	1 2.3	3 4.3								
		Deceptiveness			0	1 1.5					3 2.2	0	4 2.7	1 0.7	9 6.2	1 3.3	5 6.4	4 3.2	1 2.3	3 4.3					9	9	9	9
		Selfishness			1 1.3	5 7.6	4 4.5	1 0.8	1 0.9			1 1.2			3 2.1	8 4.4			1 2.3	2 2.9							16	17
		Pride			0	1 1.5					1 0.8	0	0	1 0.7	0	3 1.7											11	10
		Cheating	5 27.8	2 28.6	11 14.3	5 7.6	5 5.6	16 12.2	17 16.0	15 13.1	18 13.0	10 12.3	20 13.6	29 19.4	31 21.4	23 12.7	23 29.4	0	5 11.7	4 5.7	2 22.2	3 11.6	1 50.0	0			13	15
	To Animals	Cruelty			1 1.3	0	1 1.1	2 1.5	0	1 0.9			0	1 0.7											9	9	(Ad.) 16	9
	Combination of Obligations	Intemperance	0	1 14.3	.6		0	1 0.8			1 0.8			2 1.3	3 2.1	4 2.2	3 3.8	0	1 2.3	1 1.4	1 11.1					10	11
	False Concepts	Religious															1 1.3	0							18	9	18	9
		Non-religious					1 1.1	0							1 0.7	0											16	
																											11	

TABLE NO. 98

Table No. 98 presents the results from the P. Public School group tests which were given in answer to the question, *Name three things it is bad to do.*

		Age	10		11		12		13		14		15		16		Age of 10%		Age of Max.	
		Sex	B	G	B	G	B	G	B	G	B	G	B	G	B	G				
		No. of Cases	13	14	27	20	31	28	34	27	21	13	9	2	3	2				
Duty	To God	Blasphemy	8 61.5	9 64.3	15 55.5	15 75.0	13 42.0	12 42.8	21 61.7	12 44.4	14 66.6	7 53.8	1 11.1	1 50.0	3 100.0		10	10	(16) 14	11
		Unbelief		1 7.1				2 7.1		2 7.4										13
		Violation of Rel. Duties	1 7.7	6 42.8		1 5.0	1 3.2		2 5.9	2 7.4	2 9.5	2 15.4						10	14	10
		Sin	1 7.7	1 7.1	1 3.7	4 20.0	2 6.5	2 7.1		3 11.1	2 9.5		1 11.1				15	11	15	11
	To Social Groups	Country																		
		Church																		
		School																		
		Clubs and Gangs																		
	To Family	Contrary to Authority	2 15.4	5 35.7	8 29.6	6 30.0	9 29.1	14 50.0	10 29.4	8 29.6	3 14.3	6 46.1	1 11.1	1 50.0		1 50.0	10	10	11	(15) 12
		Divorce																		
		Adultery																		
	To Superiors; Friends	Discourtesy				2 10.0				1 3.7								11		11
	To Human Beings	Vs. Charity	2 15.4	5 35.7	2 7.4	3 15.0	2 6.5	6 21.4	2 5.9	3 11.1			2 22.2				10	10	15	10
		Vs. Purity																		
		Vs. Honesty								1 3.7										13
		Stealing	8 61.5	5 35.7	17 62.9	9 45.0	24 77.5	19 67.8	17 50.0	14 51.8	8 85.7	7 92.3	5 88.8	1 100.0	2 66.7	2 100.0	10	10	15	14
		Lying	4 30.8	6 42.8	10 37.0	10 50.0	19 61.4	11 39.3	15 44.1	13 48.1	8 38.1	7 53.8	5 55.5	1 50.0	2 66.7	2 100.0	10	10	(16) 12	(16) 14
		Murder	5 38.5	1 7.1	6 22.0	4 20.0	9 29.1	5 17.9	9 26.5	6 22.2	4 19.0	3 23.1	3 33.3				10	11	10	14
		Fighting	4 30.8		4 14.8	5 25.0	5 16.2	1 3.6	2 5.9	2 7.4	1 4.8						10	11	10	11
	To Maintain Personal Integrity	Impurity						2 7.1	2 5.9	1 3.7									13	12
		Sloth																		
		Vs. Conventions	1 7.7		1 3.7	1 5.0		1 3.6	3 8.8	5 18.5		1 7.7			1 33.3				(16) 13	13
		Deceptiveness			1 3.7						1 4.8								14	
		Selfishness									1 4.8								14	
		Pride			1 3.7															
		Cheating	3 23.1	5 35.7	10 37.0	11 55.0	11 35.5	5 17.9	6 17.6	5 18.5	2 9.5	4 30.3	3 33.3	1 50.0		1 50.0	10	10	11	(15) 11
	To Animals	Cruelty				2 10.0												11		11
	Combination of Obligations	Intemperance			3 11.1	1 5.0	1 3.2		1 2.9		1 4.8						11		11	11
	False Concepts	Religious																		
		Non-religious		1 7.1		1 5.0														10

TABLE NO. 97

Table No. 97 presents the results from the Catholic School, group tests which were given in answer to the question, *What one action do you consider the worst a person can do during life.*

	Age	9		10		11		12		13		14		15		16		17		18		Ad.				
	Sex	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
	No. of Cases	18	6	71	60	87	116	102	101	130	79	148	149	148	182	76	124	43	70	9	20	2	12	Age of 10%		Age of Max.	
To God	Blasphemy			3 4.2	2 3.3	6 6.9	8 6.9	4 3.9	3 2.9	10 7.7	1 1.3	6 4.1	1 0.7	5 3.5		3 4.0	3 2.4	3 7.0				0	1 8.3			13	Ad.
	Unbelieving	1 5.6		2 2.9	1 1.7	1 1.2	6 5.2	7 6.9	2 1.9	7 5.4	5 6.4	10 6.8	9 6.0	11 7.7	7 3.9	15 19.8	6 4.9	1 2.3	4 5.7	3 33.3	2 7.7	0	3 25.0	16	Ad.	13	Ad.
	Violation of Rel. Duties	1 5.6		8 11.4	8 13.4	8 9.2	10 8.6	8 7.9	9 8.6	8 6.2	5 6.4	13 8.8	6 4.0	8 2.1	6 3.3	3 4.0	1 0.8		1 1.4					10	10	10	10
	Sin			7 10.0	7 11.7	7 8.1		10 10.2	3 2.9	18 12.9	7 8.9	10 6.8	5 3.4	7 4.9	12 6.6	7 11.9	17 13.8	1 2.3	4 5.7	1 11.1	2 7.7	0	1 8.3	10	10	13	16
To Social Groups	Neglect											1 0.7			2 1.1		2 1.6									14	16
	Vocation																										
	Country									1 0.8		1 0.7						2 4.7								17	
	Church																										
	School																										
	Clubs and Gangs																										
To Family	Obedience to Authority						3 2.9	1 1.0	6 5.8	1 3.1	3 3.8	7 4.8	11 7.4	8 5.6	1 0.6	1 1.3	2 1.6	4 9.3	4 5.7							17	14
	Divorce																										
	Adultery										1 1.3				2 1.1			1 2.3							17	
To Friends, Neighbors	Dishonesty	0	1 16.7		1 1.7	1 1.2			1 1.0							1 1.3		2 4.7						9	17	9
	Vs. Charity			1 1.4	1 1.7	1 1.2	2 1.7	1 1.0	3 2.9	3 2.3	1 1.3	6 4.1	3 2.0		14 7.7	4 5.3	9 7.3	2 4.7	1 1.4							16	15
	Vs. Piety																										
	Vs. Honesty						1 0.9								2 1.1		2 1.6				2 7.7						16
	Smoking			5 7.2	4 6.9	3 3.5	11 9.5	6 5.9	9 8.9	1 3.1	4 5.1	5 3.4	8 5.4	6 4.8	6 3.3	4 5.3	3 2.4		2 2.9							10	11
	Lying				2 3.3	1 1.2	1 0.9		3 2.9				1 0.7	1 0.7	5 2.8				2 2.9							11	10
	Murder	5 83.3	5 83.3	33 47.3	16 26.7	37 42.6	50 43.0	50 49.0	49 47.9	72 55.4	40 50.8	61 41.5	84 56.3	70 49.0	107 58.9	30 67.5	68 55.1	18 50.3	45 64.4	5 55.6	9 34.7	2 100.3	5 50.0	9	9	(Ad.) 18	19
	Profanity			1 1.4																							
	Impurity	1 5.6			1 1.4	1 1.2	1 0.9	2 2.0	1 1.0			1 0.8		4 2.8	1 0.6	1 1.3		2 4.7	1 1.4		2 7.7					14	18
	Cheating			1 1.4				1 1.0																			
	Envy			1 1.4				1 1.0					1 0.7	1 0.7	1 0.6				1 1.4							10	17
	Disobedience									1 0.8			2 1.3	1 0.7			1 0.8	1 2.3	1 1.4		1 3.9					17	18
	Stealing					1 2.3	2 1.7	1 1.0		3 2.3	1 1.3		1 0.7	2 1.4			1 0.8	1 2.3								13	13
	Fraud																2 1.6						1 8.3				Ad.
	Cruelty					2 2.3				1 0.8		1 0.7														14	11
	Cowardice													1 0.7				1 2.3								17	
	Intemperance						1 0.9		1 1.0						1 1.1				1 1.4							12	11
	Hatred													1 0.7												15	
	Blasphemy														1 0.6												15
	Sex						1 0.9		1 1.0																		12

TABLE NO. 98

Table No. 98 presents the results from the P. Public School group tests which were given in answer to the question, *Name three things it is bad to do.*

		Age	10		11		12		13		14		15		16		Age of 10%		Age of Max.	
		Sex	B	G	B	G	B	G	B	G	B	G	B	G	B	G				
		No. of Cases	13	14	27	20	31	28	34	27	21	13	9	2	3	2				
Duty	To God	Blasphemy	8 61.5	9 64.3	15 55.5	15 75.0	13 42.0	12 42.8	21 61.7	12 44.4	14 66.6	7 53.8	1 11.1	1 50.0	3 100.0		10	10	(16) 14	11
		Unbelief		1 7.1				2 7.1		2 7.4										13
		Violation of Rel. Duties	1 7.7	6 42.8		1 5.0	1 3.2		2 5.9	2 7.4	2 9.5	2 15.4						10	14	10
		Sin	1 7.7	1 7.1	1 3.7	4 20.0	2 6.5	2 7.1		3 11.1	2 9.5		1 11.1				15	11	15	11
	To Social Groups	Country																		
		Church																		
		School																		
		Clubs and Gangs																		
	To Family	Contrary to Authority	2 15.4	5 35.7	8 29.6	6 30.0	9 29.1	14 50.0	10 29.4	8 29.6	3 14.3	6 46.1	1 11.1	1 50.0		1 50.0	10	10	11	(15) 12
		Divorce																		
		Adultery																		
	To Superiors; Friends	Discourtesy				2 10.0				1 3.7								11		11
		Vs. Charity	2 15.4	5 35.7	2 7.4	3 15.0	2 6.5	6 21.4	2 5.9	3 11.1			2 22.2				10	10	15	10
		Vs. Purity																		
		Vs. Honesty								1 3.7										13
	To Human Beings	Stealing	8 61.5	5 35.7	17 62.9	9 45.0	24 77.5	19 67.8	17 50.0	14 51.8	8 85.7	7 92.3	5 88.8	1 100.0	2 66.7	2 100.0	10	10	15	14
		Lying	4 30.8	6 42.8	10 37.0	10 50.0	19 61.4	11 39.3	15 44.1	13 48.1	8 38.1	7 53.8	5 55.5	1 50.0	2 66.7	2 100.0	10	10	(16) 12	(16) 14
		Murder	5 38.5	1 7.1	6 22.0	4 20.0	9 29.1	5 17.9	9 26.5	6 22.2	4 19.0	3 23.1	3 33.3				10	11	10	14
		Fighting	4 30.8		4 14.8	5 25.0	5 16.2	1 3.6	2 5.9	2 7.4	1 4.8						10	11	10	11
	To Maintain Personal Integrity	Impurity						2 7.1	2 5.9	1 3.7									13	12
		Sloth																		
		Vs. Conventions	1 7.7		1 3.7	1 5.0		1 3.6	3 8.8	5 18.5		1 7.7			1 33.3				(16) 13	13
		Deceptiveness			1 3.7						1 4.8								14	
		Selfishness									1 4.8								14	
		Pride			1 3.7															
		Cheating	3 23.1	5 35.7	10 37.0	11 55.0	11 35.5	5 17.9	6 17.6	5 18.5	2 9.5	4 30.3	3 33.3	1 50.0		1 50.0	10	10	11	(15) 11
	To Animals	Cruelty				2 10.0												11		11
	Combination of Obligations	Intemperance			3 11.1	1 5.0	1 3.2		1 2.9		1 4.8						11		11	11
	False Concepts	Religious																		
		Non-religious		1 7.1		1 5.0														10

TABLE NO. 99

Table No. 99 presents the results from the G. Public Schools group tests which were given in answer to the question, *Name three things it is bad to do.*

		Age	10		11		12		13		14		15		16		17		18		Ad.		Age of 10%		Age of Max.	
		Sex	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
		No. of Cases	8	12	19	23	38	45	49	59	55	56	42	37	23	14	7	4	10	2	6	3				
Duty	To God	Blasphemy	4 50.0	5 41.7	8 42.1	10 43.5	29 76.3	23 51.1	41 83.6	24 40.6	43 78.3	34 60.9	24 57.1	16 43.2	17 74.0	7 50.0	5 71.5	2 50.0	1 10.0	1 50.0	4 66.7	0	10	10	13	14
		Unbelief			5 26.3				2 4.1	1 1.7	1 1.8	1 1.8	2 4.8	2 5.4	1 4.4				1 10.0				11		(18) 11	15
		Violation of Rel. Duties	2 25.0	1 8.3	2 10.5		1 2.6	2 4.4	6 12.2	1 1.7	4 7.3	2 3.6	2.7	1 8.7	2					1 50.0			10		10	15
		Sin				1 4.4	1 2.6	2 4.4	4 8.2	5 8.5	2 3.6	5 9.0	1 2.4	1 2.7	1 4.4				1 10.0			1 33.3			18	Ad. 14
	To Social Groups	Country																								
		Church																								
		School																								
		Clubs and Gangs																								
	To Family	Contrary to Authority	2 25.0	5 41.7	5 26.3	5 21.8	9 23.7	13 28.9	22 44.9	17 28.7	13 23.6	13 23.3	11 26.2	7 18.9	6 26.1	3 21.4	0	1 25.0			1 16.7	1 33.3	10	10	13	10
		Divorce																								
		Adultery							1 2.0		1 1.8		3 7.1						1 10.0				(18)		(18) 13	
	To Superiors, Friends	Discourtesy		3 25.0		1 4.4			1 2.0	3 5.1				1 2.7				1 25.0						10	13	10
	To Human Beings	Vs. Charity		2 16.7		3 13.1		5 11.1			2 3.6	3 5.4	1 2.4	6 16.2		2 14.3	2 28.6						17	10	17	10
		Vs. Purity									1 1.8	1 1.8													14	14
		Vs. Honesty						1 2.2						1 2.7												15
		Stealing	4 50.0	7 58.3	8 42.1	12 52.2	29 76.3	33 73.3	43 87.7	47 79.4	39 71.0	34 60.9	25 59.5	24 64.8	13 56.6	9 64.3	4 57.2	2 50.0	6 60.0	1 50.0	4 66.7	2 66.7	10	10	13	13
		Lying	1 12.5	5 41.7	9 47.3	12 52.2	21 55.2	27 59.9	15 30.6	23 39.9	25 45.5	25 44.8	13 30.9	18 48.6	6 26.1	3 21.4	2 28.9	2 50.0	6 60.0	1 50.0	3 50.0	1 33.3	10	10	18	12
		Murder	3 37.5	2 16.7	5 26.3	6 26.1	21 55.2	13 28.9	17 34.7	15 25.4	13 23.6	14 25.1	11 26.1	12 32.4	6 26.1	4 28.6	1 14.3	1 25.0	3 30.0	0	2 33.3	0	10	10	12	15
		Fighting		2 16.7	1 5.3			2	4 8.2	7 11.8	6 10.9	3 5.4	3 7.1	2 5.4	3 13.1								14	10	16	10
	To Maintain Personal Integrity	Impurity												2 5.4	1 4.4										16	15
		Sloth									1 1.8		1 2.4	0											15	
		Vs. Conventions						3 6.7	1 2.0	3 5.1	1 1.8	1 1.8	3 7.1	2 5.4	3 13.1										16	12
		Deceptiveness	1 12.5				1 2.6	2 4.4	1 2.0	2 3.4	4 7.3	4 7.2	3 7.1	1 2.7	4 17.4		2 28.6		2 20.0			1 33.3	10		17	(Ad.) 14
		Selfishness			1 5.3		1 2.6		1 2.0	1 1.7	2 3.6		1 2.4		1 4.4	2 14.3								16	11	16
		Pride										1 1.8														
		Cheating	1 12.5	6 50.0	4 21.0	5 21.8	8 21.0	10 22.2	14 28.6	13 22.0	6 10.9	13 23.3	8 19.0	9 24.3	7 30.5	3 21.4	2 28.6			2 10.0	2 33.3		10	10	16	10
	To Animals	Cruelty					1 2.6	1 2.2		1 1.7			1 2.4												12	12
	Combination of Obligations	Intemperance			2 10.5	1 4.4			4 8.2	2 3.4	4 7.3	2 3.6	6 14.3	2 5.4			3 42.9		1 10.0		3 50.0	1 33.3	11		Ad.	Ad. 15

TABLE NO. 100

Table No. 100 presents the results from the P. Public School group tests, which were given in answer to the question, *What one action do you consider the worst a person can do during life.*

		Age	10		11		12		13		14		15		16		Age of 10%		Age of Max.	
		Sex	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
		No. of Cases	13	14	22	20	31	28	34	27	21	13	9	2	3	2				
Duty	To God	Blasphemy	2 15.4	2 14.3	1 4.6	2 10.0	1 3.2	2 7.1	3 8.8	1 3.6	3 14.3	1 7.7	1 11.1	1 50.0			10	10	10	(15) 10
		Unbelieving		1 7.1	4 18.2	2 10.0	4 12.9	1 3.6	3 8.8	3 10.7		1 7.7					11	11	11	13
		Violation of Rel. Duties					1 3.2		1 2.9		1 4.8								14	
		Sin			1 4.6				1 2.9		1 4.8								14	
	To Social Groups	Country									1 4.8	1 7.7							14	14
		Church																		
		School																		
		Clubs and Gangs																		
	To Family	Contrary to Authority		2 14.3	5 22.8	2 10.0	1 3.2	1 3.6		2 7.1	1 4.8	2 15.3	1 11.1				11	10	11	14
		Divorce																		
		Adultery	1 7.7							1 3.6									10	13
	To Superiors, Friends	Discourtesy						1 3.6												12
	To Any Human Being	Vs. Charity	1 7.7		1 4.6	1 5.0	1 3.2	1 3.6	1 2.9	2 7.1	1 4.8	1 7.7				2 100.0			10	(16) 14
		Vs. Purity																		
		Vs. Honesty																		
		Stealing	5 38.5	2 14.3	2 9.1		4 12.9	5 17.9	3 8.8	12 42.8	4 19.0	3 23.1					10	10	10	13
		Lying		3 21.4		3 15.0	4 12.9	2 7.1	10 29.4				1 11.1	1			12	10	13	10
		Murder	2 15.4	2 14.3	9 41.0	10 50.0	8 25.8	9 32.1		6 21.4	4 19.0	4 30.8	1 11.1		1 33.3		10	10	11	11
		Fighting				1 5.0							2 22.2				15		15	11
	To maintain Personal Integrity	Impurity					1 3.2				1 4.8				1 33.3		(16)		(16) 14	
		Sloth				1 5.0	1 3.2		3 8.8										13	11
		Unconventional							2 5.9										13	
		Deceptiveness			1 4.6		1 3.2		1 2.9										11	
		Selfishness			1 4.6		1 3.2	1 3.6											11	
		Pride																		
		Cheating					2 6.5	2 7.1	1 2.9				3 33.3				15		15	12
	To Animals	Cruelty			1 4.6														11	
False Concepts	Combination of Obligations	Intemperance																		
		Neglect Health																		
		Religious																		
		Non-religious						1 3.6												12

TABLE NO. 101

Table No. 101 presents the results from the G. Public School group tests which were given in answer to the question, *What one action do you consider the worst a person can do during life.*

		Age	10		11		12		13		14		15		16		17		18		Ad.		Age of 10%		Age of Max.	
		Sex	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	B	B	G	B	G	B	G
		No. of Cases	8	12	19	23	38	48	50	58	55	56	42	37	25	13	6	3	3	10	4	3				
Duty	To God	Blasphemy	0	2 16.7	4 21.0	3 13.1	5 13.2	1 2.3	5 10.0	4 6.9	1 1.8	0	4 9.5	0	3 12.0	0							11	10	11	10
		Unbelieving			4 21.0	2 8.7	1 2.6	4 9.3	1 2.0	6 10.3	2 3.6	1 1.8	6 14.3	9 24.3	1 4.0	2 15.4	0	1 33.3	2 66.7	0			11	13	(18) 11	(17) 15
		Violation of Rel. Duties					0	2 4.7																		12
		Sin			1 5.3	2 8.7	4 10.5	1 2.3	5 10.0	4 6.9	5 9.1	3 5.4	6 14.3	3 8.1	0	1 7.7	1 16.7	0	0	1 10.0			12	18	17	18
	To Family	Country	3 37.5	1 8.3					3 6.0	2 3.4	6 10.9	2 3.6	2 4.8	0	1 4.0	0							10		10	10
		Church																								
		School																								
		Clubs and Gangs																								
	To Superiors and Friends	Contrary to Authority	1 12.5	1 8.3	0	3 13.1	1 2.6	2 4.7	2 4.0	3 5.2	0	1 1.8											10	11	10	11
		Divorce																								
		Adultery							0	1 1.7	1 1.8	0	2 4.8	0											15	13
	To any Human Being	Vs. Charity					1 2.6	1 2.3	0	1 1.7	0	1 1.8	4 9.5	2 5.4							3 75.0	0	Ad.		Ad.	15
		Vs. Purity																								
		Vs. Honesty													0	2 15.4			1 33.3	0			18	16	18	16
		Stealing	3 37.5	1 8.3	2 10.5	6 26.1	5 13.2	9 21.0	9 18.0	7 12.0	5 9.1	4 7.2	2 4.8	0	2 8.0	0							10	11	10	11
		Lying	1 12.5	2 16.7					3 6.0	2 3.4	1 1.8	3 5.4	3 7.1	4 10.8					1 33.3	0	1 25.0	0	10	10	(18) 10	10
		Murder	3 37.5	0	7 36.8	6 26.1	17 44.7	18 41.9	13 26.0	22 37.8	28 51.0	21 37.6	20 47.6	9 24.3	10 40.0	2 15.4	1 16.7	1 33.3	2 66.7	0			10	11	(18) 14	12
		Fighting													0	1 7.7					1 25.0	1 33.3	Ad.	Ad	Ad.	Ad
	To Maintain Personal Integrity	Impurity													3 12.0	0	1 16.7	1 33.3					16	(17)	17	(17)
		Sloth					1 2.6	0	1 2.0	0	1 1.8	2 3.6					0	1 33.3						(17)	12	(17) 14
		Unconventional					1 2.6	1 2.3			1 1.8	1 1.8													12	12
		Deceptiveness					2 5.3	0			1 1.8	2 3.6							1 33.3	1 10.0					(18) 12	18
		Selfishness							1 2.0	1 1.7					3 12.0	0							16		16	13
		Pride																								
		Cheating			1 5.3	1 4.4					2 3.6	1 1.8	1 2.4	2 5.4											11	15
	To Animals	Cruelty																								
		Intemperance					1 2.6	0	1 2.0	0	3 5.5	2 3.6	3 7.1	1 2.7			1 16.7	0					17		17	14
		Neglect Health																								
False Ideals? To Oneself? To Companions?		Religious															1 16.7	1 33.3					17	17	17	17
		Non-religious											0	1 2.7												15

The question we will next consider approaches a limited number of the problems of childhood from a different point of view. The child is asked to

Write down the following list of faults in the order in which you think you commit them most frequently.

Selfishness, lying, cheating, stubborness, stealing, swearing, disobedience, insolence.

The question above was conceived as a possible method of getting an insight into the child's faults as the teacher sees them, and of comparing them with his faults as he himself sees them. With this end in view a request was sent to several teachers personally interested in the problem, asking them to keep a record of the faults committed in their classroom for one month, noting the frequency with which these faults occurred. High School teachers found the undertaking almost impossible because of the constant changing of classes and because, also, children of this age succeed in hiding, while in the classroom, practically all faults beyond an occasional offense against discipline. Results were received from ten teachers—three from the fifth grade, four from the sixth, one from the seventh, one from the eighth, and one from High School. The faults mentioned rank as follows:

(1) *disobedience*
(2) *cheating*
(3) *selfishness*
(3a) *inattention*
(4) *lying*
(5) *stubborness*
(5a) *pouting*
(6) *insolence*
(7) *stealing*
(8) *swearing*

It was considered that "inattention" and "pouting" were not sufficiently important, morally, to seek results on them in our tests. Therefore, the list as presented, included the remaining eight given in an order different from that in which the teachers ranked them.

Table No. 102 presents for the boys and girls of four school systems at each age, the number and percentage ranking the respective faults first. Thus if we consider lying at the age of 13, we find that of the subjects from G. Public schools, 6 boys and 5 girls, 14.6 and 10 percent respectively, consider this the fault they commit most frequently; of the P. Public school subjects

2 boys and 4 girls or, 5.9 and 14.8 percent, consider it so; of the Catholic school subjects 22 boys and 10 girls or, 16.7 and 12.8 percent respectively accuse themselves of this as their greatest fault.

If we compare the predominant fault for each age in these Tables with the list of faults as observed by the teachers, the following points may be noted. *Disobedience* is named first by the teachers and predominates as the first fault in 28 of the 51 groups recorded. Boys and girls are equally disobedient if we may judge from their parallel records. Teachers name *cheating* as the fault second in importance, but neither boys nor girls of any age group except at adult age where one person mentions it, admit that cheating is their predominant fault. *Selfishness* is ranked third by the teachers and also holds third place in the ranking of the children as a predominant fault, being mentioned at eight ages, six of which were girls. *Lying* is ranked fourth by teachers and also fourth by the pupils. The boys are more conscious of the tendency to lie than are girls. *Stubbornness* holds fifth place in the estimation of the teachers, but it is second as the child sees himself. With this fault, also, boys and girls have parallel records. Teachers rank *insolence* next, and it occupies sixth place also in the pupil's record being mentioned by one age group. *Stealing* ranks seventh in the estimation of the teachers but is not mentioned by any age group of subjects as a predominant fault. *Swearing* is placed last in rank by the teachers; it ranks fifth with pupils. It is named at five age groups but by boys only—girls evidently are not so prone to this fault.

The list of faults was then taken and the number of times a fault was mentioned calculated, without reference to how the child ranked it. This total served as the basis of re-ranking the faults for each age. Tables No. 103 and 104 give the fault (or faults) which after this sum had been calculated, ranked first at each age together with the number of cases mentioning it and the percentage this number is of the whole group.

TABLE NO. 102

The faults as ranked first by the children.

Fault / School	Selfishness B	Selfishness G	Lying B	Lying G	Cheating B	Cheating G	Stubbornness B	Stubbornness G	Stealing B	Stealing G	Swearing B	Swearing G	Disobedience B	Disobedience G	Insolence B	Insolence G
G. Public	3	3	0	2	0	1	1	3	0	0	0	0	2	0	0	0
	50.0	30.0	.0	20.0	.0	10.0	16.7	30.0	.0	.0	.0	0	33.3	.0	.0	.0
P. Public	5	2	0	0	0	0	3	0	0	0	0	0	2	3	1	0
	38.2	14.3	.0	.0	.0	.0	23.1	.0	.0	.0	.0	.0	15.4	21.4	7.7	.0
Catholic	13	3	17	12	2	0	5	7	1	1	2	0	5	10	0	0
	18.3	5.0	24.0	20.0	2.8	.0	7.1	11.7	1.4	1.7	2.8	.0	7.1	16.7	.0	.0
G. Public	4	6	0	1	0	1	4	6	0	0	0	0	2	3	0	2
	30.8	30.0	.0	5.0	.0	5.0	30.8	30.0	.0	.0	.0	.0	15.4	15.0	.0	10.0
P. Public	5	7	2	1	0	0	5	6	1	0	1	0	6	2	2	1
	22.8	35.0	9.1	5.0	.0	.0	22.8	30.0	4.6	.0	4.6	.0	27.3	10.0	9.1	5.0
Catholic	12	14	20	28	3	0	4	10	3	1	2	2	11	16	2	1
	13.8	12.5	23.0	24.9	3.5	.0	4.6	8.9	3.5	0.9	2.3	1.8	12.7	14.2	2.3	0.9
G. Public	10	14	1	0	3	2	8	10	0	1	2	0	5	5	1	1
	32.3	32.3	3.2	.0	9.7	5.9	23.8	29.4	.0	2.9	6.5	.0	16.2	14.7	3.2	2.9
P. Public	6	5	4	2	0	0	8	5	0	1	2	1	4	5	0	1
	19.4	17.9	12.9	7.1	.0	.0	25.8	17.9	.0	3.6	6.5	3.6	12.9	17.9	.0	3.6
Catholic	17	18	25	16	12	1	8	12	21	2	6	1	10	27	0	0
	18.4	18.0	27.0	16.0	13.0	1.0	8.6	12.0	22.7	2.0	6.5	1.0	10.8	27.0	.0	.0
G. Public	8	16	6	5	1	1	12	14	1	0	3	1	7	6	0	0
	19.5	32.0	14.6	10.0	2.4	2.0	29.3	28.0	2.4	.0	7.3	2.0	17.1	12.0	.0	.0
P. Public	3	3	2	4	0	0	11	7	0	0	3	0	5	8	3	0
	8.8	11.1	5.9	14.8	.0	.0	32.3	25.9	.0	.0	8.8	.0	14.7	29.6	8.8	.0
Catholic	21	12	22	10	4	0	13	15	0	0	11	0	26	26	2	0
	16.0	15.4	16.7	12.8	3.0	.0	9.9	19.2	.0	.0	8.4	.0	19.8	33.3	1.5	.0
G. Public	10	11	5	2	0	1	6	10	1	1	4	0	10	4	2	2
	21.3	30.6	10.7	5.7	.0	2.8	12.8	27.8	2.1	2.8	8.5	.0	21.3	11.1	4.3	5.6
P. Public	0	3	2	2	0	0	3	5	0	0	4	0	5	0	0	0
	.0	23.1	9.5	15.4	.0	.0	14.3	38.5	.0	.0	19.0	.0	23.8	.0	.0	.0
Catholic	17	23	28	16	1	1	22	19	3	1	12	1	23	46	2	1
	11.6	15.6	19.0	10.9	0.7	0.7	15.0	12.9	2.0	0.7	8.2	0.7	15.6	31.3	1.4	0.7
G. Public	9	9	4	1	0	0	11	11	0	0	2	0	10	6	1	0
	23.0	32.1	10.2	3.6	.0	.0	28.2	39.3	.0	.0	5.1	.0	25.6	21.4	2.6	.0
P. Public	1	0	1	0	0	0	1	1	0	0	1	1	3	0	1	0
	11.1	.0	11.1	.0	.0	.0	11.1	50.0	.0	.0	11.1	50.0	33.3	.0	11.1	.0
Catholic	15	32	23	14	2	1	16	35	1	2	25	3	25	68	2	2
	10.5	17.6	16.1	7.7	1.4	0.6	11.2	19.3	0.7	1.1	17.5	1.7	17.5	37.4	1.4	1.1
G. Public	1	1	4	1	0	0	6	3	0	0	2	1	3	2	1	0
	5.9	12.5	23.5	12.5	.0	.0	35.3	37.5	.0	.0	11.8	12.5	17.6	25.0	5.9	.0
Catholic	9	18	16	5	1	1	9	26	0	2	13	0	11	44	0	2
	13.7	14.9	24.3	4.2	1.5	0.8	13.7	21.6	.0	1.7	19.8	.0	16.7	36.5	.0	1.7
G. Public	1	1	1	0												
	14.3	33.3	14.3	.0												
Catholic	3	17	10	4	0	0	4	12	0	1	4	1	7	24	1	2
	7.0	24.3	23.3	5.7	.0	.0	9.3	17.2	.0	1.4	9.3	1.4	16.3	34.3	2.3	2.9
G. Public	4	0	0	1	0	1	2	1	0	0	1	0	0	0	0	0
	50.0	.0	.0	33.3	.0	33.3	25.0	33.3	.0	.0	12.5	.0	.0	.0	.0	.0
Catholic		3		2		0		5		0		0		7		1
		12.5		8.3		.0		20.9		.0		.0		29.2		4.2
G. Public	1	1	2	0	0	0	0	1	0	0	1	0	1	1	0	0
	25.0	33.3	50.0	.0	.0	.0	.0	33.3	.0	.0	25.0	.0	25.0	33.3	.0	.0
Catholic		8		0		0		2		0		0		2		0
		61.5		.0		.0		15.4		.0		.0		15.4		.0

TABLE NO. 103 (BOYS)

The fault named by the greatest number of children at each age.

	G. Public			P. Public			Catholic		
Age	Name	No.	%	Name	No.	%	Name	No.	%
10	Selfish, Disobey	4	66.7	Disobey	9	69.2	Lie	37	52.
11	Stubborn	9	69.2	Disobey	20	91.0	Disobey	46	52.
12	Stubborn	24	77.5	Disobey	20	64.6	Lie	56	54.
13	Stubborn, Disobey	32	78.1	Stubborn	19	55.9	Disobey	87	66.
14	Stubborn	36	76.7	Disobey	13	61.9	Disobey	88	59.
15	Disobey	34	87.0	Swear	8	88.9	Disobey	95	66.
16	Stubborn, Swear	15	88.2				Disobey	55	83.
17	Lie, Stubborn, Disobey	5	71.5				Swear	28	65.
18	Swear, Selfish	7	87.5						
Ad.	Lie, Cheat, Swear, Disobey	4	100.0						

TABLE NO. 104 (GIRLS)

	G. Public			P. Public			Catholic		
Age	Name	No.	%	Name	No.	%	Name	No.	%
10	Stubborn	8	80.0	Disobey	5	35.7	Disobey	27	45.
11	Selfish, Stubborn, Disobey	18	90.0	Stubborn	14	70.0	Disobey	64	57.
12	Stubborn	29	85.3	Disobey	17	60.7	Disobey	67	67.
13	Selfish	36	87.8	Disobey	19	70.3	Disobey	56	71.
14	Disobey	30	83.4	Stubborn	9	68.6	Disobey	104	70.
15	Selfish	28	100.0	Disobey	2	100.0	Disobey	147	80.
16	Stubborn	8	100.0	Selfish, Lie, Stubborn	1	50.0.	Disobey	91	75.
17	Selfish, Insolent	2	66.7				Disobey	57	81.
18	Insolent	3	100.0				Disobey	30	15.
Ad.	Selfish, Lie, Stubborn	3	100.0				Disobey	12	92.

This data may be made more clear by the following schema:

Fault	Disobedience	Stubbornness	Selfishness	Lying	Swearing	Insolence	Cheating	Stealing
Rank by Pupil	1	2	3	4	5	6	7	7
Rank by Teacher	1	5	3	4	8	6	2	7

The results attained through this subjective and objective method of ranking have a rough agreement, giving a correlation of 48. We may note, however, that while very often we consider "cheating" and "stealing" as great failings with the child, and although he expresses a dislike for them as things bad-to-do,[2] yet he does not accuse himself of them. Certainly they are important and condemned qualities in his moral code.

Cheating seems to be the only fault which differs in rank to any extent, as arranged by pupils and teacher. As cheating is a fault which we assume belongs to the class-room chiefly, the teachers' observation must be worth much. In the tables giving things which the child considered bad-to-do, cheating, as was mentioned above, holds an important place. Therefore the child knows it is wrong, yet he ranks it seventh in the list of faults given; that is, he cheats but rarely. On the contrary, the teacher ranks it second; that is, it is one of the great faults of the school-room. In order to ascertain if possible, the cause of this discrepancy, several Grammar Grade teachers were asked to define by examples what they understood by cheating. A few children from the classes of these teachers were asked to write a composition on "What I think cheating means." No further suggestions were given the child. The answers show an enlightening point of difference in the concept of teacher and child in regard to cheating. The teacher looks upon cheating as any petty unfairness in or about the class-room. She, therefore, includes under it a large number of acts. The child regards cheating as a serious offense and therefore, attributes it only to big acts, *i.e.*, copying during examination, or doing something cowardly to keep out of trouble. This difference of opinion concerning the seriousness of cheating explains very well why, considered objec-

[2] See inserts, Tables 94 through 101.

jectively, the child cheats a great deal, while considered subjectively, he commits this fault but rarely.

No opposition was offered by the public school children to the request for self-analysis in these questions, but such was not the case in the Catholic schools. The children in general, but especially the boys, objected to writing out "their confession" for someone to read. In order to gain any response at all to the question, it was necessary to promise that their teachers would not examine the papers and to point out that their answer would be only one in thousands when the papers came to be corrected. With these assurances they went seriously about what they evidently regarded as a very disagreeable task. The experience in introspection which their religious practices of examination of conscience and of confession give them, should insure more exact results from these children than from the public school subjects. The value of the results must be discounted, however, because of their dislike for the task and in many cases the refusal to carry it beyond the first or second fault. Probably, because of the novelty of the task, the public school children did not regard the problem as so personal a one.

We may summarize the results of this test thus: (1) disobedience is the predominant fault of most children; (2) both children and teachers are equally cognizant of the rôle selfishness, lying, and insolence play in the child's life; (3) teachers are too severe in their judgments of children with regard to cheating; (4) teachers are not wholly conscious of the importance of stubbornness and swearing in the life of their pupils; (5) stealing is rather an infrequent fault of children.

CHAPTER VIII

The Stages of the Moral Development of Children

Let us assume as a working basis for the consideration of the problems presented in the last chapter that most children are not alive to moral problems before the age at which the problems first appear in our tests. This assumption is justified by the fact that the children taking the tests were unselected groups of all ages and of all social conditions. We may then deduce the pedagogical corollary that it is vain to give moral instruction in these problems before the age at which children in general commence to be aware of them.

Let us assume a further principle: most children have for some reason ceased to be keenly alive to moral problems after the age at which the problems last appear in our tests. This does not mean that the children have ceased to be able to judge correctly on these questions but merely that the problems in question are not seriously troubling their mind. We may then deduce a second corollary: that it is useless to give moral instruction on these problems after the age at which children in general have lost interest in them. Obviously, then, the time for instruction in any moral problem is at that period when the child is interested therein, and it should be graded to follow this natural interest of the child.

These tests ask for spontaneous statements of things that are morally right or wrong. If a moral problem does not come up in the mind of any child of a given age taking the tests it is because children of this age are in general ignorant of it entirely; or because it is so far in the background of their mental activity at that age that it does not occur to them. Moral problems about which children think are likely to be mentioned—unless the mentioning of them on paper is inhibited, *e.g.*, by a sense of shame. For this reason sex problems are mentioned less frequently than others. The questions naming the best and the worst actions

one can do during life are not, however, so likely to lead to the mentioning of the actual living moral problems. Thus a considerable percentage of children, mention "murder" as the *worst action a person can do during life.* It is evident that this is not due to any actual moral conflict about murder in the mind of these children. The question, however, asking the child to *name three things it is good-to-do,* is likely to lead to moral problems about which the child himself has had some experience.

Moral problems make their first appearance as follows:

Age 6-7. Religious acts; personal piety; divine worship; respect for authority (in the family); charity; gentleness; honesty; physical exercise; duty to school; to be honorable (girls); to be unselfish (girls); self-denial (boys).

Age 8-10. Render assistance at home; follow vocation; politeness; purity; courtesy (boys); unselfishness (boys); courage (boys); cheerfulness (girls); self-denial (girls).

Age 11-12. Preservation of health; courtesy (girls); duty to country (boys); duty to church (boys); cheerfulness (boys); industry (girls).

Age 13-14. Duty to country (girls); gratitude (girls).

Age 15-16. Industry (boys).

Age 17-18. Gratitude (boys).

The above schema was drawn from the answers on the Catholic school papers to the questions *Name three things it is good-to-do,* and *What one action do you consider the best a person can do during life?*

It will be noted that after 12 years very few new moral problems are mentioned. This does not mean that at 12 all children are aware of practically all the problems, but that in a large, representative group of children a few are aware of most of the moral problems. Our points of appearance give the age at which the most precocious child in the group becomes aware of any problem. The age at which the average child becomes aware of it will, of course, be later, and may be found by tracing the growth of this problem in the tables. The points of disappearance, likewise, do not represent the time at which this problem ceases to be vital in the life of the average child, but rather the age at which the most retarded child fails to mention it. Thus we include in our points of appearance and of disappearance all the

ages at which a problem appears and continues to be active in the mind of any child in the group.

The schema outlined above indicates a central tendency for three stages of moral development worthy of consideration. In the first stage, it is duty to God; in the second stage, it is duty to one's neighbor and the duty of the individual to maintain his personal integrity; in the third stage, it is the relationship of the individual to the larger social groups, his vocation in life, his duty to the church and to his country. It is very likely that these three stages are not accidental in the moral relationship of the individual to his environment.

An analysis of the points of disappearance of the moral problems as revealed in the answers of these children is presented in the following schema:

The minimum age of disappearance is 10—after which courage and physical exercise are not mentioned.

11-12. Duty to country (girls).

13-14. Courtesy (boys).

15-16. Duty to school (girls); politeness (girls); preserve health (girls); unselfishness (girls).

17-18. Worship (boys); follow vocation; duty to country (boys); go to school (boys); render assistance (boys); courtesy (girls); gratitude; charity (boys); politeness (boys); cheerfulness; purity; preserve health (boys); to be honorable (boys); honesty; self-denial (boys); unselfishness; industry.

Religious acts; personal piety; worship (girls); respect for authority; render assistance at home (girls); charity (girls); gentleness; to be honorable (girls); and self-denial (girls), persist in the adult period[1]

The points of disappearance of these problems do not give the same grouping as do the points of appearance. This is due, perhaps, to the difference in the length of time that these problems remain active in the moral consciousness of our subjects. The religious problems once having been awakened, remain active throughout adolescence and even into adult years.

Let us now consider the appearance of moral problems (as indicated by the answers to the question asking for *three things good-to-do,* and for *the best thing we can perform during life*) for the public school children.

[1] That purity is not mentioned at this age may mean either sensitiveness on this point, or that it is so basic a virtue that it is taken for granted.

P. Public	G. Public
Appearance at:	
10, or before:	
Religious acts	Religious acts
Personal piety (boys)	Personal piety (boys)
Divine worship	Divine worship
Respect for authority	Respect for authority
Render assistance (boys)	Charity
Courtesy (boys)	Politeness (girls)
Charity	Cheerfulness
Gentleness	Gentleness
Purity (boys)	To be honorable
To be honorable	
Honesty	
Industry (boys)	
11-12:	
Personal piety (girls)	Personal piety (girls)
Follow vocation	Follow vocation
To go to school	To country (boys)
Courtesy (girls)	To go to school
Preserve health (boys)	Render assistance
To be unselfish (boys)	Preserve health (boys)
Recreation (girls)	Honesty
	Unselfishness (boys)
	Industry (girls)
	Recreation (boys)
13-14:	
To country	Follow vocation (girls)
To render assistance (girls)	To country (girls)
Gratitude (boys)	Recreation (girls)
Politeness	Have a trade
Cheerfulness	Courtesy
Purity (girls)	Politeness (boys)
Mortification (boys)	Purity
Recreation (boys)	Preserve health (girls)
	Unselfishness (girls)
	Industry (boys)
	Mortification (boys)
15-16:	
Physical exercise	

It is impossible for us to investigate at this time, the moral problems of public school children from 6 to 10 years of age. Children do not read well enough until they reach 10 years to take the group test and the opportunity of giving the tests individually, did not present itself.

If, however, the moral problems of 6-10 are religious problems in the public schools, it is likely that they will be mentioned in the answers of the 10-year-olds at which age our investigation commences. This, as a matter of fact, we find to be true. All the problems occurring in the public school papers at 10 and so present at 10 or before, are mentioned before this age in the papers from the Catholic schools. However, not all problems which make their appearance at 10 or before in the Catholic school papers are found in the 10-year-old groups of public school children, although they appear at later ages. A sufficiently large number of problems appear in the public school outline at the identical age at which they appear in that of the Catholic schools, however, to let us assume that the differences between the groups are not very great. The problems appear also at practically parallel ages for the two Public School systems.

The first stage of moral development found in the child, from the Catholic school namely, that of the recognition of duty to God, is evidently among the first, if not the first, to appear with these children. Problems belonging to the second stage, duty to one's fellowman and to maintain one's personal integrity occur at all the ages, but the majority of these make their appearance earlier than do the majority of those belonging to the third stage —namely, duties to various social groups. Thus, we may say that these problems fall roughly into the three stages of development found in the Catholic school papers.

The points of disappearance of the various problems in the public school systems as shown in the outline below, exemplify the tendency of religious duties to persist all through the adolescent period, while duties to social groups, to mankind, and to self disappear more or less, irregularly.

Points of Disappearance

P. Public	G. Public
10, or before:	
Courtesy (boys)	
11-12:	
Follow vocation (girls)	
Courtesy (girls)	
Gratitude (girls)	
Preserve health (boys)	
Courage (boys)	
13-14:	
Personal piety	To country (girls)
Divine worship (girls)	To go to school (girls)
Purity (girls)	Cheerfulness (girls)
Self-denial (boys)	Industry
Unselfishness (boys)	
Industry (boys)	
Follow vocation (boys)	
To country	
To go to school	
To render assistance	
Gratitude (boys)	
Politeness (boys)	
Cheerfulness	
Recreation	
15-16:	
Religious acts (16)[2]	Personal piety (girls)
Divine worship (boys)	Have a trade
Respect for authority (16)	Follow vocation (girls)
Charity (girls 16), (boys 15)	To go to school (boys)
Politeness (girls)	Render assistance (girls)
Gentleness (16)	Courtesy (girls)
Purity (boys 16)	Preserve health (girls)
To be honorable (girls 16), (boys 15)	To be honorable (girls)
Honesty	Self-denial (boys)
	Unselfishness (girls)
	Physical exercise
	Recreation

[2] The number following the action in this group indicates the year at which it was last mentioned. No subjects above the age of 16 were tested in this school.

G. Public
17-18
Religious acts (boys)
Follow vocation (boys)
Respect authority (girls)
Render assistance (boys)
Politeness
Cheerfulness (boys)
Purity
Preserve health (boys)
To be honorable (boys)
Unselfishness (boys)
Persisting in Adult Age:
Religious acts (girls)
Personal piety (boys)
To country (boys)
Respect for authority (boys)
Courtesy (boys) Gentleness
Charity, honesty

In answer to the questions, *Name three things it is bad-to-do,* and, *What one action do you consider the worst a person can do during life,* the Catholic school papers show that the moral problems present themselves for the first time at the various ages as follows:

6-7. Blasphemy; unbelief; violation of religious duties; against school; contrary to home authority; against charity; stealing; lying; murder; fighting; selfishness (girls); discourtesy (girls); against country (boys); pride (boys); and laziness (boys).

8-10. Against purity; cruelty; impurity; against country (girls); pride (girls); against conventions (girls); against honesty (girls); intemperance (girls); deceptiveness (girls); cheating (boys); discourtesy (boys); selfishness (boys).

11-12. Divorce (girls); laziness (girls); intemperance (boys).

13-14. Adultery (girls); deceptiveness (boys); neglect vocation (boys).

15-16. Neglect vocation (girls); adultery (boys).

As was the case with the problems in the table dealing with the *acts it is good-to-do,* it is found that practically all problems are mentioned by the end of the twelfth year. Only the two exceptions, "neglect of vocation" and "adultery" present themselves after this age.

The problems classify themselves also into the three stages of moral development noted above. In the first stage, are included violation of duties to God,—blasphemy, unbelief, and violation of religious duties. Only the percentage of children mentioning them at the youngest age tested, offers any indication of which concept appears first.

Exception may be taken to this outline of the three stages of moral development because the presence of "violation of duties to school" and of "actions contrary to home authority" appear at an early age in our Table, but if we analyze the nature of these acts as mentioned by the 6-year-olds we find that they are really directed against an individual who does not represent a social group to the child.

The third stage of development is rather poorly defined here. If we consider divorce and adultery, crimes against the family as a social institution, and intemperance and neglect of vocation as detrimental to the welfare of society the problems as they appear, fit into the classification very well. However, it is doubtful whether the child had anyone more than the individual in mind when he mentioned these actions. Indeed, it is not strange, that actions contrary to a social group, *e.g.,* against country, or church, or school, should not present themselves in this third stage because in actual life children do not have an opportunity of doing anything contrary to these duties.

The following outline presents the ages at which these same problems appear in the papers of the public school children.

The problems appear for the two Public School systems at practically the same ages, but these ages are later in many cases than those found in the Catholic schools. We find, also, that the third stage development in the public school is practically non-existent and its absence may be accounted for, as in the previous case, by the fact that children do not commit offenses against society or against their country. Moreover, we find relatively the same order of appearance here as in the Catholic schools.

P. Public	G. Public
10, or before:	
Blasphemy	Blasphemy
Lying	Violation of religious duties
Murder	Against country
Fighting (boys)	Contrary to authority
Cheating	Discourtesy (girls)
Stealing	Against charity (girls)
Against charity	Stealing
Adultery (boys)	Lying
Against conventions (boys)	Murder
Contrary to authority	Fighting (girls)
Unbelief (girls)	Deceptiveness (boys)
Violation of religious duties	Cheating
11-12:	
Unbelief (boys)	Unbelief
Discourtesy (girls)	Against charity (boys)
Fighting (girls)	Against honesty (girls)
Impurity	Fighting (boys)
Laziness	Laziness (boys)
Against conventions (girls)	Against conventions
Deceptiveness (boys)	Selfishness (boys)
Selfishness	Cruelty
Pride (boys)	Intemperance
Cruelty	
Intemperance	
13-14:	
Neglect vocation	Adultery
Adultery (girls)	Discourtesy (boys)
Against honesty (girls)	Against charity (boys)
	Laziness (girls)
	Selfishness (girls)
	Pride (girls)
	15-16:
	Impurity
	17-18:
	Against honesty (boys)

Let us now consider the ages at which the various problems tend to disappear in the answers of the parochial school children:

11-12. Divorce (girls).

13-14. Pride (girls); cruelty (girls); against school (boys).

15-16. Neglect vocation (boys); against school (girls); adultery (girls); discourtesy (girls); laziness (girls).

17-18. Fighting; impurity; aganst conventions; against purity; selfishness; intemperance; neglect vocation (girls); against honesty (girls); laziness

(girls); cheating (girls); against country (boys); deceptiveness (boys); cruelty (boys); unbelief (boys).

The moral problems persisting in adult years are: blasphemy; violation of religious duties; contrary to authority (girls); unbelief (girls); against charity; stealing; lying; murder; pride (girls); cheating (boys); adultery (boys).

A comparison of the points of appearance and the points of disappearance bring out a tendency which is also present in the things it is good-to-do, namely that the problems disappear in the reverse order to that in which they appear. As was noted previously in the case of the good and best actions, the small number of boys taking the test at the adult age probably causes more problems to disappear at 17-18 for the boys than would otherwise be the case.

The problems tend to disappear in the answers of the public school children as outlined below.

The large number of problems which disappear from the P. Public schools in the 15-16-year-old group is very marked. This is due to the fact that in this school system the tests were carried through the Eighth Grade only. The small number of cases at 15-16 therefore, are hardly representative.

There are several interesting points of comparison between this outline of the public school children which gives the ages at which certain moral problems cease to be active in their minds, and the corresponding outline for the parochial school children. The awareness of problems concerning the violation of the duty one has to maintain his personal integrity, disappears for both groups at the 17-18-year-old period. Whereas, in the Catholic school answers, the consciousness of a duty one has not to violate his obligations to God persists into the adult age, this concept disappears earlier from the minds of the public school children. They retain, however, in the adult period a greater consciousness of those things which would violate a duty to one's neighbor, than do the parochial school children. It may be assumed, that as environment offers these public school subjects their moral training in most cases, the ideal of one's duty to his neighbor has superseded that of one's duty to God.

P. Public	G. Public
10:	
Adultery (boys)	
11-12:	
Laziness (girls)	
Selfishness (girls)	
Pride (boys)	
Cruelty	
Intemperance (girls)	
13-14:	
Unbelief	Against country (girls)
Violation of religious duties	Adultery (girls)
Neglect vocation	Discourtesy (boys)
Adultery (girls)	Pride (girls)
Discourtesy (girls)	
Murder (girls)	
Fighting (girls)	
Impurity (girls)	
Against conventions (girls)	
Deceptiveness (boys)	
Selfishness (boys)	
Intemperance (boys)	
15-16:	
Blasphemy (boys 16)	Violation of religious duties (boys)
Contrary to authority (girls 16)	Against country
Against charity (girls 16)	Against charity
Stealing (16)	Against honesty (girls)
Lying (16)	Impurity (boys)
Murder (boys 16)	Laziness (boys)
Fighting (boys 16)	Against conventions
Impurity (boys 16)	Intemperance
Laziness (boys)	Selfishness
Against conventions (boys 16)	Cruelty (girls)
Cheating (girls 16)	
	17-18:
	Blasphemy (girls)
	Unbelief
	Violation of religious duties (girls)
	Adultery (boys)
	Discourtesy (girls)
	Against honesty (boys)
	Murder (girls)
	Impurity (girls)
	Laziness (girls)
	Deceptiveness (boys)
	Cheating (girls)
	Cruelty (boys)

No attempt has been made in the above analysis to consider the separate actions from the standpoint of their importance as suggested in the percentages at the various ages. This can be worked out readily from the Tables, in Chapter VII, if so desired. Nor has any definite attempt been made to find what difference in meaning a term may have at various ages, *e.g.*, how the religious act at 6 differs from that of 16, or what objects are stolen at 8 as compared with those stolen at 12. Such a study were it attempted, would undoubtedly yield valuable results.

CHAPTER IX

The Moral Principles of Children

A number of moral principles were considered in detail when we discussed the results of the pictures and stories. These principles while interesting in this detailed form, do not enable us to form a general survey of children's ideals. It has been considered worth while, therefore, to attempt a generalization of these moral principles based on the schema explained and used in Chapter VII, on the Moral problems of childhood.[1]

The problems presented in these stories differ from those in the questions, *Name three things it is good-to-do,* etc., in that we suggest a situation in the stories and ask for a solution. The child then draws on his store of principles for one that will solve the problem. In the other case, the question gave no suggestion but demanded rather the spontaneous reaction of the child, and in his reply we were justified in expecting to find the statement of those ideals which were uppermost in his mind. Many other principles and ideals undoubtedly were present also, and it was to give him an opportunity of expressing these that he was presented with definite problems to solve.

The following classification will be used in discussing the points of appearance and of disappearance of these principles. After each specific principle will be given the story or picture in which it is mentioned.

Duty to God.

Concept of worship (Story No. 6).
Aim of life—happiness versus pleasure (Story No. 14).
Obligation to go to church (Picture No. 6).
Belief in the supernatural, appearance of Guardian Angel, etc. (Picture No. 8).
Obligation to respect man as a work of God (Story No. 2).

[1] See p. 137.

Duty to Social Groups.

To the State.

Duty in time of war (Story No. 10).
Necessity of justice (Story No. 15).
Right of property (Stories No. 7 and 8 and Pictures No. 1 and 2).
Eviction—a legal tragedy (Picture No. 4).
Mob rule (Story No. 12).
Capital punishment, a right of the State (Story No. 12).
Obligation of the State to censor amusements (Story No. 16).

Duty to the Family.

Obedience (Story No. 1).
Duty to help mother (Story No. 4).
Love of mother (Story No. 4).
Relative importance of duty to father and to State in a crisis (Story No. 10).
Obligations of an adopted child (Story No. 15).
Son harming his mother (Picture No. 4).

Parental love.

Mother instinct and love for her child (Picture No. 4).
Cruel husband and father—due to drink (Picture No. 4).

Permanency of the family unit.

Sacredness of marriage (Story No. 4).
Marital infidelity (Picture No. 7).
Divorce (Story No. 14).

Duty to superiors and friends.

Respect for elders (Story No. 5).
To be polite (Stories No. 3 and 5).

Duty to any human being.

Charity (Stories No. 2 and 5).
Gossip (Picture No. 8).
Eavesdropping (Picture No. 8).
Jealousy (Picture No. 8).
Snobbery (Picture No. 8).
Make fun of a person (Stories No. 2, 4, and 5).
Hurt another's feelings (Stories No. 2, 4, and 5).

Charity.

Tactless frankness (Story No. 9).
Telling the truth and injuring another's reputation (Story No. 11).

Purity.

Demoralizing shows (Story No. 16).
Obligation of society to protect women from immoral conditions (Story No. 16).
Obligation of the individual to observe conventions guarding sex (Story No. 13).
Moral indignation aroused in white men at assault on a member of their race by a negro (Story No. 12).
Double standard of morality for men and women (Story No. 16).
Stealing (Stories No. 7 and 8; Picture No. 1 and 2).
Murder (Pictures No. 3 and 4).

Obligation to maintain one's personal integrity.

To be moral.

Modesty (Picture No. 8).
Immature love (Picture No. 6).
Flirting (Picture No. 6).

To be honorable.

Truthfulness (Stories No. 9 and 15).
Obligation to keep a promise (Story No. 11).

Courtship.
  Selfishness (Story No. 3).
Gambling.
  Playing cards (Picture No. 3).
  Playing dice (Picture No. 4).

In considering the points of appearances of these principles we will classify them according to that group of duties to God, self, or some social group under which they have been placed in the above outline.

The principles exemplified in the stories and pictures presented to the children, were first perceived by them at the following ages:

Points of Appearance.

6-7:
Respect for authority
Charity
Unselfishness
Duty to help mother
Respect for elders
To be polite
Worship
Stealing

10:
Duty in time of war
Sovereign power belongs to State alone
Indissolubility of marriage (boys)
Divorce (boys)
Necessity of justice (girls)
Purity
Stealing (shoplifting) (boys)

11-12:
Regard for conventions guarding sex
Appreciation of sex differences

8-9:
Religious obligations
To be moral
Courtship
Marital infidelity
Love of mother
Obligation to restore stolen goods
To be honorable
Right of mob rule
Aim of life—true happiness
Indissolubility of marriage (girls)
Divorce (girls)
Necessity of justice (boys)
Stealing (shoplifting) (girls)
Stealing (pickpocketing)
Gambling
Murder
Parental love

The recognition of principles that have to do with duty to God appears early. The simpler social duties as charity, politeness, honesty, respect for authority, etc., also appear at an early age. A second stage is perceived in the awareness of the subject to the

more complex social duties, as problems of marriage and family relations, purity as it concerns society, and realization of different kinds of murder. In this stage also may be placed the appearance of the duty the individual feels to maintain his personal integrity. This is exemplified in his desire to be honorable and to be moral. A third stage is shown in his realization of the rights and powers of the State and the obligations he has toward the State. A fourth stage which appears for the first time in our study of the moral development of the individual, is his ability to recognize and solve problems involving a sexual element. The factors which have appeared before this time have not contained any definite appreciation of sex relations or of the regulation of society to guard such relations. Purity, morality, clean thoughts, etc., as they have appeared from time to time have been classified under one's duty "to maintain his personal integrity." To look at bad pictures, tell obscene stories, go to bad plays and the like have been classified under "actions against purity" in the category of one's duties to any human being, while adultery has been placed under one's duty "to the family." Though in all these cases we do get a more or less definite sexual element it has always been up to this time subjective and has represented very little appreciation of the social aspect of sex problems. In the fourth stage which has been revealed by the child's solution of problems involving sex elements, we find that he not only appreciates the problems of sex, but that he is aware that they are problems which concern society as a whole and to control which society has built up a mass of conventions which cannot be broken down nor violated with impunity .

Considering the stages of development outlined above, we find that they coincide roughly with those found to exist when the child answered spontaneously what actions he considered good-to-do and what actions bad-to-do. When we consider the freedom of the child's choice in the one case and limitation of this choice to a single theme in the other, we may conclude that these stages of development are representative and fundamental in the progress of the individual from infancy to maturity.

The knowledge of the moral principles involved in the stories and the ability to apply them in the situation presented is shown to increase as we approach the adult age. A study of the points of disappearance in this case shows practically nothing. It was found that from 17-18, respect for man as God's handiwork (boys), duty to help mother (boys), to be polite (boys), and divorce (girls), disappeared. The small number of boys taking the test in the adult age render these results practically worthless, however. We may assume that had we a sufficient number of boys, as we have in the case of the girls, these qualities would persist for them also. We do have evidence of a modification and development of moral principles in the child—for instance, stealing (a boy's prank) is condemned at 6-7, stealing (pick-pocketing) at 8-9, stealing (an obligation to return stolen goods) at 8-9, stealing (shoplifting) at 8-9 for girls and at 10 for boys. As his experiences become greater, the development of the child is apparent, but we have no evidence that he forgets or loses a moral principle once instilled in his mind. The mechanism of the child's mind, having been attuned to a moral principle, is thrown into action at once with the presence of circumstances involving this principle.

The principles which have appeared in the child's solution of the problems involved in these stories and pictures, and the problems extemporaneously expressed by the child and considered in the previous chapter, have formed the basis of the following outline for a course in moral instruction:

Age 6-7. Grades 1 and 2.

Man has a moral duty to pray and to reverence the name of God.
" " " " " " obey.
" " " " " " respect the person of others (not to steal, not to fight).

Age 8-10. Grades 3 and 4.

Man has a moral duty to worship God and to perform acts of religion.
" " " " " " be generous.
" " " " " " show consideration for others (to be polite, gentle, courteous, truthful).
" " " " " " be pure of heart.

Age 11-12. Grades 5 and 6.
Man has a moral duty to worship God
" " " " " " perform acts of self-sacrifice.
" " " " " " his country and to his school.
" " " " " " be pure in thought and action.
" " " " " " preserve his health.
" " " " " of charity.

Age 13-14. Grades 7 and 8.
Man has a moral duty to worship God
" " " " " " perform acts of self-sacrifice.
" " " " " " his country.
" " " " " " his home (to uphold its authority whenever necessary).
" " " " " of charity (to love his neighbor).

Age 15-16. High School (1st and 2nd years).
Man has a moral duty to follow his vocation (to take up a life-work to which he feels called).
" " " " " " society (social, civil, and industrial).
" " " " " " be pure in all his social relationships.

Age 17-18. High School (3rd and 4th years).
Man has a moral duty to apply his religious principles in all his relations with his fellow-men.
" " " " " of charity (a combination of his duty to individuals and to social groups).
" " " " " to maintain his personal integrity in his private and public life.

CHAPTER X

A List of Moral Tests for Children Standardized by Age.

Year VI (and below).[1]

1. a. Is it a sin to keep the change if the clerk gives you too much? .....
   b. Is it a sin to cheat? .....
2. a. What should you do if you saw a lady in front of you drop a five-dollar bill? .....
   b. How would you act if your mother told you to come home to go to the store and the boys wanted you to play ball?
3. a. What happens to a good little boy when he dies?
   b. Whom do you love best in all the world? .....
   Why? .....
4. a. Would it be wrong to take a nickel out of your mother's pocketbook without asking her? .....
   b. Would a lie be a lie if no one ever found out you told it? .....
5. What should you do if while playing in the parlor you broke one of your mother's best chairs? (No one saw you break it and your brother was blamed for doing it.) ....
6. What should you do if you had a bag of pop-corn and were eating it when a little child looked up at you hungrily? .....

Alternative Test.

1. a. Is it a sin to stay away from church on Sunday? .....
   b. Is it a sin to go bed without saying your prayers? .....
   c. Is it a sin not to say "grace" before meals? .....

[1] The small number of cases below year IX and above year XVII renders the standardization inadequate for these years. However further tests are being given for these ages and the results obtained will be used to aid in formulating more accurate norms. These results will be published in the near future.

YEARS VII AND VIII.

1. What should you do if your playmate broke your checker-board? .....
2. Why were you made? .....
3. a. Is it a sin to talk about someone you do not like? .....
   b. Is it a sin to throw snowballs when forbidden to do so? ..
4. a. What would you think if you heard a little boy say, "There is no God"? .....
   b. Who made you? .....
5. What should you do if a little boy or girl who never said any night prayers came to stay at your house for two or three nights, and got into bed before you have said your prayers? .....
6. A very poorly dressed woman, carrying a basket of apples was walking along the street. She looked as tho she were so tired she could hardly walk. Two pretty girls dressed up in their nicest dresses watched the woman as she passed them. "Isn't she ugly—and, oh, what an awful dress to wear," the one little girl said to the other, loud enough for the old lady to hear.

Do you like these little girls? .....
Why? .....

ALTERNATIVE TESTS.

1. a. Would it be wrong to say a swear-word when no one is around? .....
   b. Is it a sin to fight? .....
2. Robert is fourteen years old. His father died when he was only ten years old and his mother has been sick and not able to walk for a long time. After school Robert never stays out to play with the boys but hurries home to read to his mother and try to make her happy. The boys call him "big sissy."

Is it wrong or right for the boys to call him a "sissy"? .....
Why? .....

YEARS IX AND X.

1. Vocabulary (Catholic 12 vords; Public 8 words).....
2. How should you act if your teacher scolded you for not having your lessons? .....
3. What should you do if a paymate hit you without meaning to do so?.....
4. What should you do if your ball went through a neighbor's window? .....
5. The four boys had been playing hard all evening and were very hungry by nine o'cock, yet they did not care to go home. Jim proposed that they have a "lark." He was game, if the others would back him up to sneak around the corner of old Domco's fruit stand and roll out a watermelon. If they once got it they could run faster than the old Italian, so there was no danger of being caught.

Do you think this was a good thing for the little boys to do?...
Why? .....
6. Characteristic traits (8 correct) .....

YEARS XI AND XII.

1. Mamma and papa have told Mary who is eight years old that she must not lift baby John who is three, as he is too heavy, and she will hurt herself by doing it. One day while Mary and John were playing on the street in front of their house an automobile came along very fast. John ran out almost in front of it when Mary caught him in her arms and carried him to the sidewalk.

Was Mary disobedient? Answer YES or NO.....
Why? .....
2. Is it a sin to throw snowballs?.....
3. Interpretation of Picture No. 3.....
4. Characteristic traits (12 correct) .....
5. When Columbus came to America the Indians treated him very kindly. One little boy in the tribe who had, of course, never seen a white man before, or any man

dressed like Columbus was, loved him very much. Whenever Columbus passed near where he was the little boy would fall on his knees and cover his face, and pray to Columbus that it would not rain the next day for he wanted to go hunting. Who did the boy think Columbus was? .....

6. Vocabulary (Catholic 18 words; Public 10 words) .....

ALTERNATIVE TEST.

1. Interpretation of Picture No. 6. .....

YEARS XIII AND XIV.

1. Vocabulary (Catholic 21 words; Public 13 words) .....
2. In our school is "silly Willie"
   Whom the kids tease all the time
   "Billy, Willie, you're so silly
   That to love you'd be a crime."

   Is it wrong or right for the boys to sing a song like this? .....
   Why? .....
3. Cross-out test (3 lines correct) .....
4. In most of our large cities there are theatres known as "Burlesque Shows." The main performances are open to men only. What is your opinion of this restriction? ....

YEARS XV AND XVI.

1. Vocabulary (Catholic 24 words; Public 22) .....
2. What should you do if your mother scolded you very hard? .....
3. Likeness and difference test (3 correct) .....
4. Interpretation of Picture No. 8. .....

ALTERNATIVE TEST.

1. Cross-out test (6 lines correct) .....

YEARS XVII AND XVIII.

1. Vocabulary (Catholic 35 words) .....
2. Likeness and difference test (8 correct) .....
3. Cross-out test (7 lines correct) .....
4. Suppose a boy in 1917, was certain that his father was pro-German and was going to inform the captain of a submarine the date of departure of a convoy. How should he act? .....
5. Is it a sin to talk in school? .....
6. Characteristics traits (16 correct) .....

ALTERNATIVE TEST.

1. Interpretation of Picture No. 5. .....

ADULT AGE.

1. Many people hold this theory for their philosophy of life: "I shall live my life in whatever way I may obtain the greatest possible happiness." Do you agree with this theory? .....

   Why? .....

   There is a young lady who married a man not for love but for material reasons. After she has been married a few years, there comes into her life a man who seemed destined to make her happy. As love for her "soul's mate" increases, life with her husband becomes more and more unbearable. Has this woman a right to rectify her earlier mistake and attain her life's happiness? .....

   Why? .....
2. Likeness and difference test (9 correct) .....
3. Interpretation of Picture No. 7. .....
4. Cross-out test (9 lines correct) .....

ALTERNATIVE TEST.

1. Interpretation of Picture No. 2. .....

SUPER-ADULT AGE.

1. Vocabulary (45 words) .....

2. Daddy had just come home with a nice big bundle under his arm. Ruth and Dick could hardly wait till he hung up his coat and hat, and opened the bundle. But at last the wait was over and kneeling beside daddy's chair they watched him break the string and take off the paper. Two new books were there. One had a beautiful elephant on the cover and the other was just plain. Ruth was older than Dick so daddy said she could pick which one she wanted.

If you were Ruth which one do you think you should pick?....
Why? .....

3. A gentleman through a very clever bit of business practice succeeded in legally swindling another man out of a considerable piece of property. It happens that the town grows around this property, and it becomes very valuable. After ten years have elapsed, the gentleman dies bequeathing the property to his grandson. In going over his grandfather's diary the young man discovers the entire record of the transaction. In the diary the grandfather stated that he knew he was really stealing the property. The heirs of the real owner are still living. Is the young man morally bound to restore all the property or its original value, or nothing at all?.....
Why? .....

4. A boy was adopted into a fairly wealthy family which consisted of a doctor, his wife, and their son. When the adopted son, who was somewhat older than the son, finished high school he desired to enter college. The doctor, through some reverses, had not sufficient funds to send him to college and also to provide for his own boy's education. Thus the adopted son, who was very noble-minded, insisted that the younger boy should have the preference. When this boy was sent to college he proved himself dissipated and a spendthrift. One day he demanded money from his father, and, on being refused,

flew into a passion and struck him. The blow caused him to reel backwards, and falling he struck his head against the sharp corner of a bookcase. Death was instantaneous. The adopted son who was just entering the room saw all that happened. The son realizing what he had done, and foreseeing the effect the news would have on his mother, begged his adopted brother to assume the guilt. In gratitude for the care and affection that he had received from his foster parents, and hoping to spare his foster mother the knowledge that her son was a murderer, he assumed the guilt.

Is he justified in his action? .....

Why? .....

5. Imagine the following situation:

A man and his young lady friend of city A went to a show in another city B, which is situated across the bay from city A. They spent the evening pleasantly but missed the last boat for B. The only way of getting home from B to A is by automobile a journey of six hours. If they went by automobile from B to A they would not arrive home any sooner than if they waited for the first boat in the morning. They do not know anyone in B. The young man has plenty of money with him, and there is a telephone connection. What should be done?.....

6. Interpretation of Picture No. 1. .....

ALTERNATIVE TEST.

1. In recent years it has frequently happened that white women have been attacked by negroes and greatly injured. The negro, on being arrested, has many times been seized by a mob and put to death. What moral right has the mob in such a case? Explain your answer fully.....

2. Characteristic traits (20 correct) .....

Vocabulary (see p. 136)

Characteristic Traits

Draw a line under each word in the list below which indicates a trait of character you would like to possess.

gloomy	obedient	conceited	frank
humble	foolish	deceitful	flirt
aggressive	simple	lazy	patriotic
careless	thief	sincere	insulting
loving	polite	charitable	generous
shrewd	affected	vain	loyal
dissipated	neatness	liar	proud
friendly	insolent	extravagant	quarrelsome
modest	wicked	dishonest	patient
immoral	self-respecting	stubborn	cautious
sullen	pliable	peaceful	indecent
cheerful	impudent	sneak	honest

Cross-out Test

In each of the following lines cross out the word that is worst.

Example (1) begging, lying, smoking, murder, cheating

Example (2) dullness, foolishness, laziness, slowness, pity.

1. fighting borrowing charity killing dislike
2. dancing flirting obedience idolatry smoking
3. holiness cruelty kindness haste slang
4. frankness disloyalty shrewdness vanity bigamy
5. rudeness meekness gossip slander hesitancy
6. bullying insult black-mail tattling scolding
7. flattery lying fibbing frank insincere
8. love hate fondness dislike liking
9. courtesy pleasantness friendliness gentleness timidity
10. stinginess carefulness generosity charity economy

Likeness and Difference Test

In what way are these things alike:

(a) disobedience .....
stealing .....
(b) swearing .....
praying .....
(c) angel .....
baby .....
(d) God .....
your soul .....

In what way are these things different:

(e) saint .....
sinner .....
(f) God .....
man .....
(g) lying .....
cheating .....
(h) love .....
hate .....
(i) selfishness .....
gratitude .....

PROCEDURE FOR GIVING INDIVIDUAL TESTS

Year VI (and below)

I. Procedure. Ask the child each of the following questions:

a. *Is it a sin to keep the change if the clerk gives you too much?*

b. *Is it a sin to cheat?*

Give the child ample time to answer one question before going on with the next. If the child answers any one of the questions automatically, ask: "Are you sure?" and record this answer as the correct one. The questions may be repeated but no other form used.

Scoring: The answer "Yes" is the only one which is given credit in these questions. No attention is paid to the exceptions the child may give to his general answer.

2. a. Procedure. Ask the child the question: *What should you do if you saw a lady in front of you drop a five-dollar bill?*

The question may be repeated but no supplementary questions may be asked.

Scoring: Any answer which shows that the child is aware of the moral obligation to help the woman find her money is considered correct. The most frequent form of answer given is "Pick it up and give it to her."

b. Procedure. Ask: *What should you do if your mother told you to come*

home to go to the store, and the boys wanted you to play ball (if a girl—*if the girls wanted you to jump rope*)?

This question may be repeated but no other form may be used.

Scoring: Any answer which shows that the child appreciates his obligation to obey is correct. Examples are "I would go to the store," "I would go home first and play ball afterwards." Such an answer as "I would not like it," or "I would be mad," are of course, not credited.

3. a. Procedure. Ask: *What happens to a good little boy when he dies?*

Scoring: The response: "He goes to heaven," "He goes to purgatory," are the only ones credited here.

b. Procedure. Ask: *Whom do you love best in all the world? Why?* This question may be repeated and if the child does not answer the "Why" he may be urged gently to do so.

Scoring: The answer "God" or "parents" (or those who stand in the place of parents as guardians), are accepted as correct for the first part of this question. In answering "Why" the child must give a reason for his love. Gratitude is most frequently given as the reason of this love. Duty is also a common reason. The child expresses this obligation to God in some such form as "He made me," "He loves me most," "He is my Savior," and to parents in "They keep me," "They do most for me," "I owe all I have to them."

Both parts of this question must be answered correctly in order that credit be given.

4. a. Procedure. Ask: *Would it be wrong to take a nickel out of your mother's pocket-book without asking her?*

Scoring: "Yes" is the only answer accepted with credit for this question. If the child suggests an exception such as "Not if you told her about it," it may be suggested "But you did not tell her" and the question repeated.

b. Procedure. Ask: *Would a lie be a lie if no one ever found out you told it?*

The question may be repeated.

Scoring: "Yes" is the only answer that receives credit in this question.

5. Procedure. Ask: *What should you do if while playing in the parlor you broke one of your mother's best chairs?* (*No one saw you break it, and your brother was blamed for doing it.*) No leading questions may be asked although the question may be repeated.

Scoring: Any answer which shows that the child recognizes the necessity of owning up to his own misdemeanor and saving his brother from being punished is counted correct.

A few correct answers are: "I would tell my mother I did it," "I would not let my brother get the blame," "I would tell the truth about it."

The answer "My brother would tell on me," or "I would let my brother get the licking" are, of course, wrong.

6. Procedure. Ask: *What should you do if you had a bag of pop-corn and were eating it when a little child looked up at you hungrily* (*very hungry*)?

"Very hungry" may be used in case the child has difficulty in understanding "hungrily." No other suggestions are allowed.

Scoring: Any response in which the subject expresses a feeling of sympathy for the hungry child and offers to share the pop-corn with him is credited. The most common response met to this question is, "I would give him some." "I would buy him some" was also given credit.

Alternative Tests.

1. Procedure. Ask each of the following questions:

a. *Is it a sin to stay away from church on Sunday?*

b. *Is it a sin to go to bed without saying your prayers?*

c. *Is it a sin not to say "grace" before meals?*

Scoring: Same as for Test 1. If the subject in answer to the question (a) answers "Not if you are sick," thus giving an exception instead of the general answer a reply on the part of the examiner such as "But we are not sick" will usually suffice to make the child answer in general terms.

Years VII and VIII

1. Procedure. Ask: *What should you do if your playmate broke your checker-board,* (if a girl—*if your playmate broke your doll*)*?*

Occasionally it is found that a child does not know what a checker-board is. In such a case the word "game" may be substituted. The question may be repeated if the child does not understand it on the first reading.

Scoring: Any answer which will make it known that the child feels obligated to forget himself and his displeasure and be kind to his companion is given credit. The answer "Buy another" was interpreted to mean this. "Forgive him if an accident, make him pay for it if on purpose" was credited, but merely "Make him pay for it" was counted wrong. The forms "Forgive him," "Forget it," Say nothing," and "Nothing" were all scored plus.

2. Procedure. Ask: *Why were you made?*

No explanation of the question is allowed, if the child does not understand.

Scoring: To be scored plus the subject must give a reason for his existence which will show he is conscious that he must be of service to his Maker or to his fellowmen. The ideal answer expresses a supernatural motive as, "To serve God," "To do God's holy will," or "To earn heaven." The altruistic sentiments "To help others," "To make the world better," "To lead a good life," and "To help my parents" are all counted correct. "Because my parents wanted me," or "Because my mother loves children" were given no credit.

The question was intended to bring out what the child hoped to do during life but its meaning, it will be seen from the answers quoted, was sometimes misunderstood.

3. Procedure. Ask the child each of the following questions:

a. *Is it a sin to talk about someone you do not like?*

b. *Is it a sin to throw snowballs when forbidden to do so?*

Scoring: "Yes" is the only correct answer which receives credit. The questions may be repeated.

4. a. Procedure. Ask: *What would you think if you heard a boy say "There is no God"?*

The question may be repeated in case the child does not understand.

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Scoring: Any response which proves that the child does not agree with the principle suggested is given credit. Some forms of replies frequently given are: "I would think he did not know what he was talking about," "I would think he never went to Sunday-school," etc.

b. Procedure. Ask: *Who made you?* If the child does not understand the question it may be repeated.

Scoring: Two forms of correct answers have been accepted to this question. The child may name his creator, God, or his procreators, his parents. No other answer is given any credit.

5. Procedure. Ask: *What should you do if a little boy or girl who never said any night prayers came to stay at your house for two or three nights, and got into bed before you have said your prayers?*

If the child does not understand the question at the first reading it may be repeated.

Scoring: An answer which shows that the child will say his prayers and not heed the suggestion given in the conduct of his companion is sufficient that the answer may be credited. It is not necessary that the child assume any responsibility for his companion's act, although, of course, the assumption of such responsibility would not be counted wrong.

Answers such as "I would say my prayers," or "I would pretend I did not notice and say mine," are typical. Such an answer as "I would ask him to say his," or "I would make him get out and say them" is also given full credit.

6. Procedure. Read aloud the story *A very poorly dressed woman, etc.* (Only one reading allowed.)

Scoring: The answer to the first question must be "No." The answer to the "Why" must show that the child has a knowledge of the duty of charity to his neighbor, or of respect for his elders, or an appreciation of the undesirable qualities which the little girls have shown themselves to possess by their speech.

"They made fun of the lady," "She was poor and could not help her looks," "They did not help carry the basket," "They show no respect for older people because they said that," "They are rude, unkind, proud, etc." are examples of answers scored plus. Such an answer as "One, because she did not say anything," or "Yes, they are dressed nice" are examples of incorrect answers.

Alternative Tests.

1. a. Procedure. Ask: *Would it be wrong to say a swear-word when no one is around?*

This question may be repeated.

Scoring: The answer "Yes" is the only acceptable one to this question.

b. Procedure. Ask: *Is it a sin to fight?*

Scoring: At this age more than 75 per cent of the children consider that it is a sin to fight. The answer "Yes" is the one scored plus.

2. Procedure. Read story *Robert and his mother,* etc. (Only one reading allowed.)

Scoring: The child must answer that it is "wrong" to call Robert a "sissy." If the child merely answers "Yes" to the question, it, the question,

may be repeated. In answering the "Why." the reason must bring out the concept that "It is uncharitable," or "That the boy is doing this for love of his mother," "He is making his mother happy," "His mother is sick and needs him," "They may make Robert quit helping his mother," "It is not fair, he is not a 'sissy'" are scored as correct. An answer "Wrong because it is not nice" or "not right" was given no credit.

Procedure for Giving the Group Tests

The tests as standardized for Years 9, 10, and 11 are based on both Individual and Group Tests. The results in the two cases were found to differ so little that the combination was made possible. Exactly the same wording was used in the Individual Tests for these years as was used in the printed blank. The instructions also were the same. The only difference was that in the one case the subject read the tests for himself and wrote his answer; in the other the tests were read to him and he gave the answer orally. All the tests beyond the age of 11 are standardized as Group Tests only.

Each child is given a blank which he is asked not to open until the signal is given. The following explanation of the tests is then made.

"You have on the desk before you, boys and girls, a blank which when you open and read, you will find contains a number of questions and stories. I know you will find them interesting. In order to answer these questions you must think seriously. Unless you answer the questions frankly and honestly your paper is worthless and it would be better for you not to waste time writing it. You will find in the blank some questions you cannot answer and some that are very easy. You are not supposed to be able to answer all the questions so as soon as you have read a question over and are sure you cannot answer it, simply put down 'I do not know,' and do not waste time on it.

"You will find that a number of questions ask, 'What should you do?' in certain cases. Notice the word 'should' and answer what you think you should do to these questions.

"You will take pencils, please. We will fill out the first page of the blank together." The examiner then goes over the details of the face sheet, telling the class just what to put down.

"Now open to the next page. Begin with the first question and answer each question as quickly and as carefully as possible."

The class is then permitted to go on with the questions until they reach the Cross-out Test where they are asked to do the examples at the beginning of the test in common. Special instructions are given again when they come to the pictures. At that point it is necessary to point out that even though there may be two or three pictures on it, each card represents a single theme. It is also necessary to emphasize what is desired, *i.e.*, they are to explain what the picture means, what story the picture tells, or what the picture is about.

The scoring of the tests included in this standardization may be found in detail in Chapters IV, V, and VI.

CHAPTER XI

Correlation of the Results with those of other Observers

A study such as the one we have just reviewed investigates the moral sense of the child in so far as he is able and willing to reveal it through direct and suggestive questioning. The seriousness with which the children went about their task justifies the conclusion that the child has revealed his real moral convictions and ideals. Sometimes his standards are wrong when we judge of them by adult values; more often they are merely immature. The standards one has do not, of course, insure his living up to them on all occasions but they do presuppose that he will do so in the majority of cases or, in spite of himself, he will experience a lowering of them.

Moral ideas, considered objectively, are those ideas which are made necessary by the conventions regulating the relationship of man to man in adult society.

In the course of his intellectual development the child gradually becomes aware through the medium of experience of what these ideas are. We have attempted to study definitely through the most direct means at our command, the time and order with which the child appreciates these moral concepts.

In the "History of the Problem" a brief review was attempted of the works related to our subject. We shall attempt now a comparison of the moral concepts and ideals appearing in these studies and the same concepts and ideals appearing in the present study.

G. Stanley Hall[1] points out that "the normal child feels the heroism of the unaccountable instinct of self-sacrifice far earlier and more keenly than it can appreciate the sublimity of truth." This is exemplified in Story No. 15 (p. 51) where even at the age

[1] Hall, G. Stanley, "Children's Lies," American Journal of Psychology, p. 61.

of 18 the percentage approving the sacrifice of the foster-son is larger than the percentage recognizing the lie. A sense of justice, however, appears earlier than either self-sacrifice or the appreciation of truth.

Dr. Hall[2] found evidence further, that "lies are justified in the minds of children as means to noble ends." Saving the foster-mother's life is the noble end which justifies this action in the minds of most children in Story No. 15. A better example of this principle is given in Story No. 11 (p. 43). The child has in this case, as he sees it, a choice between telling the truth, and keeping a promise. To keep the promise is considered the better thing to do at the younger ages.

Another instance of agreement with Dr. Hall's tests is found in Story No. 9. In answer to a friend's question if some thing or act they did not particularly admire, was not very nice or pretty, Dr. Hall's subjects found it hard to say "No" and compromised on "Kind of nice."[3] Girls were more prone to this than boys. A question of personal interest with girls is how far etiquette may stretch truth to avoid rudeness or "hurting others' feelings." Most children admitted in Story No. 9 that their response would be dependent to some extent on how well they knew the person. An ordinary acquaintance would be flattered, while frankness would be the attitude assumed toward a friend.

We find that when the child is given a very specific and definite situation involving truth he recognizes his obligation at an early age. The only exception to this in the question, *What should you do if while playing in the parlor you broke one of your mother's best chairs? (No one saw you break it and your brother was blamed for doing it.)*, was found where the children showed signs of fear. Judge Lindsey says[4] "the most demoralizing agency in childhood is fear, and it may be found at the bottom of the most of the immorality among children." It is also pointed out in this article that the child's idea of "why" an act is wrong is malformed.

[2] G. Stanley Hall, "Children's Lies," American Journal of Psychology, p. 60.
[3] *Ibid.*, p. 62.
[4] Lindsey, Ben B. "Childhood and Morality," Jour. of Proc. N. E. A. 1909. p. 148.

Often it is not because an act is contrary to some law, but because "He will get caught" that the delinquent decides to reform. It hardly seems possible that this is the case with the ordinary child. In fact, in Story No. 7, (p. 35), only a small number of cases consider the act of stealing wrong, because "They may get caught," or because, "The cops will take them." The great majority of children point out definitely the fact that the boys are stealing, as the percentages in the Table for this story show.

Judge Lindsey outlines the most common offenses against morality among school children as follows: "Disobedience, swearing, use of tobacco, lying, stealing, and personal impurity in thought and action." A comparative schema of these faults is given below. This has been compiled from Tables recording the results to the question, *Name three things it is bad-to-do* for the Individual Tests,[5] the Catholic School Tests,[6] the G. Public School Tests,[7] and the P. Public School Tests.[8] The order used in the schema was obtained for each school separately by ranking the faults according to the highest percentage attained at any of the years tested. There is recorded in the schema also the rank these faults have been given by teachers after one month's observation in their classroom, and the rank they have been given by children when a list of faults was presented to them to be arranged in the order in which they thought they committed them most frequently.[9]

	Disobedience	Swearing	Use of Tobacco	Lying	Stealing	Personal Impurity
Judge Lindsey	1	2	3	4	5	6
Bad-to-do						
Individual Tests	1	4	5	2	3	6
Catholic	4	3	6	2	1	5
G. Public	4	2	6	3	1	5
P. Public	4	2	6	3	1	5
Rank by Children	1	3	..	2	3	..
Rank by Teachers	1	4	..	2	3	..

The list of juvenile offenses given by Judge Lindsey has been

[5] See Table 94.
[6] See Table 95.
[7] See Table 99.
[8] See Table 98.
[9] See p. 141.

found to correlate with the list as ranked in the schema above for the different schools as follows:

Judge Lindsey's list of faults with that of the teachers							40
"	"	"	"	"	"	Catholic Schools	—14
"	"	"	"	"	"	Individual Tests	54
"	"	"	"	"	"	P. Public and G. Public Schools	—03

The records of class-room observation submitted by the teachers do not mention either impurity or smoking as faults of their children. Neither of these faults were in the list presented to the children to rank, and therefore, no comparison of their value as related to that of Judge Lindsey is possible. The faults mentioned in common by the Judge, the teachers, and the pupils, namely: disobedience, swearing, lying, and stealing have been found to correlate as follows:

Judge Lindsey's list of faults with that of the teachers										40
"	"	"	"	"	"	"	"	"	pupils	70

F. W. Osborne[10] states that "the two virtues most frequently mentioned as essential to the good boy or the good girl are obedience and truthfulness; the former, however, seems to be more important that the latter." That obedience is the virtue *par excellence* of children even during the period of adolescence, is verified by several tests reviewed in this study. Truthfulness as a general trait of character does not appear until much later, and in our Tables for acts *good-to-do*[11] is surpassed by other character traits.

Irving King holds from the results of his study which is a summary and criticism of empirical works on Child Study, that boys' moral ideals at ten are negative rather than positive; *i.e.*, the fragments of adult morality that they have imbibed are of this sort. For instance, they wish to avoid bad habits—a prob-

[10] Osborne, F. W., "The Ethical Contents of Children's Minds," Educational Review, VIII, 1894, p. 145.

[11] See Tables 86-93.

able reflection of much of their moral teachings. Girls, on the other hand, express as their highest desire that of being good to others.[12] We may assume, surely, that one's *highest desire* and his idea of the *best action one can do during life* should correlate high. Our Tables show, however, that boys at 10 have positive ideals on religion, obedience, charity, and honor; and in practically all cases for the different School Systems considered, they give larger percentages for these *best actions* than do the girls. In fact, negative virtues receive practically no mention at this age for boys either in answer to this question, or in answer to the question, *Name three things it is good to do.*

Mr. King notes also in his work[13] that "in studies of children's aspirations altruistic feelings definitely appear at 12, and naturally first with the parents." We do not find so definite an appearance of these feelings. In Story No. 14,[14] we find that boys show a great increase in altruistic feelings at 11, girls at 12. The answers to the question *Why were you made?* show that children (unless they misunderstand the question altogether) have an altruistic concept of their purpose in life at an age much younger than 12. We find no evidence, moreover, in the regular increase and decrease of percentages at 12 in our Tables, that pre-adolescence is a marked time of susceptibility to influence of others, an indication of the coming to consciousness of social relationships; or that the age of 12 has been found to be of greatest susceptibility to evil influence—an evidence of the beginning of that imperious attitude toward restraint that is so prominent in the next few years.[15]

We do find that by the age of 12 children have developed considerable moral consciousness—but there is no evidence of a "sudden awakening" of moral qualities. Growth is accelerated a little before 12 and continues after this age but it is not so rapid as to be remarkable.

[12] King, Irving, "The Psychology of Child Development," p. 207.
[13] *Ibid.*, p. 202.
[14] See p. 52, Table No. 19, II.
[15] King, Irving, "The Psychology of Child Development," p. 193.

Dr. Kline[16] in his study of Juvenile Ethics found as we do, that "the higher percentages of altruism are not confined to adolescent years." He states also that "children from 8-18 are altruistic rather than selfish."[17] Our results show that this second statement holds true in certain situations, but not in others. Children are in general kind, polite, charitable, and honest in their dealings with others but they are selfish as to personal gain and in satisfying their own wants first. Children become conscious just before the onset of adolescence that "the ethical ideal of life is not to be found in pleasure but in duty,"[18] but long before this time they are conscious that certain specific altruistic traits are desirable.

The morality of the young child assumes the concrete form of habits; abstract principles are still beyond its grasp. This principle expresses a concept which should be basic in all educational work, especially in moral educaton. We are no less creatures of habit morally than we are physically. We learn a complex physical feat by continual practice of the separate acts of which it is composed until they have become habitual; we grasp complex moral principles through familiarity and practice of concrete moral acts, until they have become habitual and are amalgamated into a composite whole. We desire our children to be developed morally. The only way to accomplish this end is to train the child from infancy in the performance of specific moral acts. This training must go on at all times and at all places to be effective. Very few things we do, viewed subjectively, are unmoral because they tend to character formation. We should, therefore, train children to see the moral significance of their acts and to perform them always from the highest possible motives. In order to carry out this indirect method of teaching morals effectively, the direct method should also be used. Suggestion will prove the secret that will arouse the child's interest

[16] Kline, L. W., "A Study in Juvenile Ethics," Pedagogical Seminary, 1903, p. 246.

[17] *Ibid.*, p. 265.

[18] Moore, T. V., "A Historical Introduction to Ethics," p. 149.

and make him desire knowledge of this nature. If the periods of his natural interest in problems, as they have shown themselves to appear and disappear in this study, are followed, and if the course of study is made concrete and practical, the maximum of interest must be aroused. The earnestness displayed by the children in writing the paper which formed the basis of this study, reveals the interest they have in the vital things of life and to what extent they will exert their minds to solve real problems if only they are given the opportunity. While we agree unreservedly with Miss Harrison[19] when she says "the inalienable right of every child is the right to be corrected for unsocial conduct," we would follow the idea a step further and say that it is the inalienable right of every child to be trained to social conduct before he has the chance to err. Moral education should be primarily formative, not corrective.

[19] Harrison, E., "When Children Err," p. 29.

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